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Development of a Servant Leadership Training Process for Elected Board Chairpersons

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ELECTED BOARD CHAIRPERSONS

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DEVELOPMENT OF A SERVANT LEADERSHIP TRAINING PROCESS FOR ELECTED BOARD CHAIRPERSONS

By

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ABSTRACT

Development of a Servant Leadership Training Process for Elected Board Chairpersons

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This project is an exercise in training board chairpersons to become servant leaders who will bring people and programs together for the completion of identified tasks within the life of the congregation. The project will seek to: 1) clarify the roles of eight chairpersons; 2) form the chairpersons into servant leaders; and 3) mentor each chairperson through the counsel and guidance of others.

As a result of the project the percentage of active members has increased by 58% and the average member gives 33% more time in service to the church.

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Chapter 1: The Problem and Promise of Leadership in the Church

I. The Problem Addressed

This project is an exercise in training congregational board chairpersons to become servant leaders. The training will equip these chairpersons to more fully utilize their spiritual gifts, skills and talents in leading their respective boards toward the overall congregational mission of "strengthening the saved and reaching out to the lost." As board chairpersons develop in their positions they will find greater joy in their service since they will have a new understanding, more ownership, and greater authority in carrying out their roles as servant leaders than they had previously. Ongoing training and encouragement will be provided by a mentor, most likely the pastor, which will serve to reinforce the new role the board chairs experience as servant leaders. The project, then, seeks to change the culture of the congregation from one in which there were servants and there were leaders, to one in which all are servants and some, especially board chairpersons, grow and develop into servant leaders.

I have selected this project because of a long-standing and on-going desire that I, too, become a more effective servant leader in the church. This desire is to become a pastor who not only serves his congregation through Word and Sacrament ministry but also guides lay people through that same Word and the Sacraments to be in service to the Lord and to His Church. My hope is that all members of the congregation will find areas of service that are both meaningful to them and edifying to the Body of Christ. I understand that my primary duty as pastor is to preach the Gospel and administer the Sacraments. A great deal of time and energy are expended on these primary duties, as well as to the overall care of the flock, outreach to the community, and in the

administrative process of overseeing the life of the congregation. Therefore, little time is left for the pastor in guiding members of the church to find meaningful areas of service. In order for this to occur, the church needs the able leadership of selected lay members to assist in the process. This project is an attempt to train board chairpersons to become servant leaders, who will utilize their leadership skills as the most effective way to serve the Lord and the congregation. Though there will be more comprehensive explanations of what servant leadership is all about later in this paper, for now it can be described as someone who seeks to serve and glorify the Lord through the utilization, development, and growth of leadership skills and values.

Rivercliff Lutheran Church in Atlanta, Georgia is comprised of many gifted and passionate people, many of whom have considerable leadership skills that are gifts from God and that have been developed through training in the secular world. These saints demonstrate leadership skills regularly in their callings in business, education, government, home, etc. I hope to guide the eight lay persons who have been elected by the congregation to serve as board chairpersons (of the boards of parish education, parochial education, stewardship, evangelism, children's service, member care, elders, and operations) to appropriately employ their leadership skills in the service of the church and in accordance with the Gospel.

There is a significant challenge in this process as Rivercliff has reorganized its church structure twice in the last four years. As a result, many members, as well as board leaders, are confused as to their role in the church. Numerous opportunities for service have been discontinued due to the confusion that has ensued. In many cases, members were unable to determine under whose "jurisdiction" a potential area of service might lie

and found no answers from the leaders. Members were reluctant to "step on toes" and so, time after time, no one stepped in to accomplish vital tasks. In fact, the boards of stewardship and evangelism were discontinued altogether and along with them many necessary tasks, including intentional outreach to the community and service within the church, stopped altogether.

A training process is necessary to clarify for the eight board chairpersons what their roles are in the church under the recently developed church governance structure. At the same time they need to be trained in "servant leadership," which, for many of the board leaders, is completely contradictory to the type of leadership to which they have become accustomed in the secular business world.

II. Purpose Pursued

The purpose of this project, then, is to train board chairpersons to become servant leaders who will bring people and programs together for the completion of identified tasks within the life of the congregation, and as an outreach to the community. This project will accomplish this by: i) clarifying the roles of the eight chairpersons, enabling each to understand, own, and carry out his roles; ii) forming the eight chairpersons into servant leaders who joyfully serve in these leadership positions by the power of Christ and the guidance of his Word; iii) mentoring each chairperson that he might be counseled and guided by others (e.g., the pastor) through the process of learning and exercising his appointed role.

A rewriting of the church By-Laws and Policy Manual will effectively clarify the roles of each of the eight board chairpersons in the areas of parish education, parochial education, evangelism, stewardship, children's service, member care, elders, and

operations. This rewriting will be compiled in a separate Servant Leadership Manual which can be consulted by the trainee at any time.

At the same time each chairperson will be instructed as how to balance the specialization he/she provides in the leadership mix as well as the function of a process facilitator. In other words, he/she will learn the integration of serving and leading as a servant leader. This model is quite different from what the church has experienced in the past. The previous model identified people as either leaders/decision-makers on a particular board or committee, or they were the ones assigned to complete a particular task as servants/doers. Therefore, a clarification of the new role of servant leader is critical to the success of this new model of lay leadership in the church.

Servant leaders are formed, not born. A process is necessary to facilitate the formation of servant leaders. A number of methods will be used including: 1) regular self-assessment leading to a personal growth plan; 2) a mentoring program; 3) formal, classroom style instruction about leadership; 4) discussion of relevant leadership tapes, books, and other resources; 5) team-building exercises provided in a retreat setting; and 6) on-the-job training.

Bible study that seeks to bring the content of servant leadership from the pages of Scripture and apply it to the daily lives of elected board chairpersons will be an integral part of the classroom instruction. Biblical characteristics of servant leaders from both the Old and New Testaments will be identified for reflection. In particular, Jesus Christ's methods of leadership and ministry will become the paradigm for servant leadership within the church, and his saving work will be the power behind such service.

In the early stages of training the pastor will become the mentor for each of the board chairpersons. The pastor will meet with each chairperson on a monthly basis to evaluate progress that is being made, to suggest methods for improvements in areas of weakness, to model servant leadership in the church setting, and to further develop strong relationships with each of the chairpersons. The pastor will pray with and for each of the chairpersons and invite an atmosphere of dialogue and collegiality.

High expectations will be made of the newly elected board leaders. In addition to their responsibilities as leaders, expectations will include: regular worship attendance; a commitment to daily prayers and reading of the Bible; an involvement in a group Bible study; a commitment to sacrificial giving; and in sharing their faith with others. Participants will be expected to participate in monthly plenary leadership training events to be held on the second Saturday of each month from 9 a.m. to noon. They will also be expected to meet monthly with the pastor in a mentoring relationship.

In some cases these expectations will be foreign, if not to the understanding of the elected leaders, then in their incorporation into their daily Christian life. Indeed, a large part of the training will be in practical methods of living the sanctified life and in building relationships with the other leaders of the church--all of which derives from the strength that God alone provides through His Word and Sacraments.

As lay leaders begin to clearly understand their roles and responsibilities, and then as they begin to carry them out effectively, the following should occur: 1) The mission and vision of the congregation will take a higher priority than the many private agendas that are currently receiving so much time and energy from individuals (members and leaders alike). 2) The needs of people will take a higher priority than the needs of

maintaining the organization. 3) Individuals will seek positions of leadership out of a desire to serve, rather than out of a desire to exercise power. 4) People's lives will be changed as the Gospel of Jesus Christ is effectively shared with people on an individual basis and not just theoretically discussed in committee meetings. 5) Deeper and more enriching interaction will occur between people. 6) Specific goals set by the congregation and its boards will be more easily reached.

In summary, the project will be comprised of the development of a comprehensive leadership training process for eight elected board chairpersons of Rivercliff Lutheran Church (parish education, parochial education, evangelism, stewardship, children's service, member care, elders, and operations). It will include descriptions of the roles of these elected leaders within the congregation. It will seek to guide these leaders to identify and clarify what their roles and responsibilities are so that they might exercise these roles with confidence, competence, and faithfulness.

Though designed for the lay leaders of Rivercliff congregation, the project will also include the duties and responsibilities of the pastor so as to distinguish the Office of the Pastoral Ministry from the Priesthood of all Believers. This section will be helpful in explaining to the developing leaders that the pastor and the laity are part of the same team which has a common goal. It will further clarify how the pastor can encourage and work with the board chair in fulfilling his/her specific role as a servant leader in the congregation. This will prevent confusion of the understanding of roles among the leadership and within the congregation. A greater understanding of roles will help all the members of the congregation to work together to fulfill its mission.

A section on coordinating the various roles and areas of service will be a necessary part of this project so that the board chairpersons will exercise collegial teamwork and cooperation with each other. A byproduct of this process is that anyone within the congregation (or thinking of joining the congregation) can quickly see the teamwork and spirit of cooperation that guides the activities of the congregation.

III. The Process Followed

Leadership training begins with a general assessment by either the pastor or an identified mentor of each board chair's leadership experience and skills as they have been gained either within or outside of church. A simple form is used which identifies ten essential qualities of a servant leader. Both the board chair and the mentor fill out similar forms which evaluates the ten qualities. This becomes the benchmark which will be utilized once again at the conclusion of the training to measure the growth of the board chairs as servant leaders. After this assessment the pastor or mentor also reviews the specific tasks and responsibilities required in the position to which the board chair has been elected.

Each leader goes through a three month training process, which will consist of 1) the Biblical/theological rationale for service and leadership as that is driven by the mission of the church and empowered by the Gospel, 2) an evaluation of current secular models for leadership training (including how they contrast with the Biblical model), 3) training in interpersonal and supervision skills, 4) training in how to affirm and support those members in their area of service, 5) training in how to evaluate, recognize, and celebrate the accomplishments of those who are in their area of service, 6) training in developing budgets and strategies for their board, 7) methods for working effectively

with other board leaders and with the church council, and 8) an overview of the assimilation of members into the church.

A mentor is assigned to encourage and coach the board chairperson to be able to reach the goals he/she has set for the year. This mentor will either be someone who has previously served in a similar role as a board chairperson of a congregation or who is currently or has been a professional church worker. At the conclusion of the year the leader and the mentor evaluate the process and the mentor makes suggestions to the leader for further growth in leadership.

After each lay leader has undergone leadership training as outlined above, the church council will evaluate the impact of this training on 1) the leaders themselves, 2) the effectiveness of each board in fulfilling its responsibilities, and 3) the impact on the overall service of the church to its members and as it reaches out to the community. Evaluations will be conducted by interview, in relation to the goals and objectives set at the beginning of the tenure of the leader, and in relation to the baseline figures that were established before the process began.

This evaluation will primarily consist of evaluating the experience of the individual and will be cautious in evaluating the person. The evaluation will be done primarily through a personal interview using standardized questions for the entire group of eight leaders. Each board will be evaluated according to the goals and objectives that were set at the beginning of the process.

This evaluation will include the number of members involved in particular areas of service, the percentage of members involved, and the hours of service members gave to the church. This will be compared to the baseline numbers for the same categories.

However, these measures are not the most significant form of evaluation in this category. Though more difficult to evaluate, subjective measures will be used to determine if the leadership training of the eight board chairpersons has been successful. The council will be interviewed to see if there is any change in the "atmosphere" of the church. We will want to know if people are more inclined to pursue positions of leadership out of a sense of mission and servanthood. We will want to know if the congregation's mission is to continue to serve itself or if it has become more inclined to look first outside of itself to help and serve others.

Chapter 2: Biblical and Confessional Perspectives on Pastoral and Lay Leadership

I. The Mission of God

"We have this ministry," writes the Apostle Paul to the church at Corinth (2 Corinthians 4:1). He was speaking in regard to his office as an apostle, but as Eugene Klug writes, "he is enlisting the people's support in the conduct of the ministry in their midst. God has entrusted the means of grace, Word and Sacrament, to all believers, who, as the apostle Peter affirms, are the royal priesthood (1 Peter 2:5, 9)."[1]

Whether a person is a pastor of a church or a member of a church, the mission to which that person is called is the same.

> "Christ's mandate (Matthew 28:19 and Mark 16:15) makes each Christian a witness for the Gospel to the world around him . . . Every Christian, young or old, man, woman, or child, shares in this ministry as a believing, baptized child of God. By faith he is a member of Christ's church and His royal priesthood, possessing all the privileges and responsibilities that accompany that station."[2]

Therefore, a common purpose is shared by the "called and ordained servant of God" and each member of "the royal priesthood of God." Regardless of one's role in the church, the Mission of the church remains the same. To put it succinctly, the church exists to distribute God's forgiveness of sins through the means (Word and Sacraments) that God has given her. The Lord specifically has given the church the Office of the Keys which is the "special authority which Christ has given to His church on earth to

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[1] Eugene A. Klug, *Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther* (St. Louis: CPH, 1993), p. 135.
[2] Ibid.

forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they don't repent."[3]

Since leadership is based on authority, church leadership is distinctive from secular leadership in that the authority rests in God's entrusting the church with the forgiveness of sins. The pastor is the one called by the congregation to administer the Office of the Keys publicly. That is, he is to preach and teach the Word of God; administer the Sacraments according to their institution by Christ; and forgive the sins of the penitent and retain the sins of the impenitent. Yet every aspect of the congregation's life should serve this mission, including the responsibilities assigned to boards and to board leaders. Thus, church leadership is distinctive in that it is guided by the dynamic of Law and Gospel toward the ultimate mission of bringing God's forgiveness of sins to His people and to the world. It is to this purpose of accomplishing the Mission of God that God has called His church. God has also provided gifts to the church for this mission in the Office of the Holy Ministry, the Royal Priesthood of all Believers, the Gospel that motivates and empowers service and leadership attitude, and skills that serve the Gospel.

It is in light of that intended mission of the church that a mission statement for Rivercliff Lutheran Church was adopted in December of 2000 and is an attempt to state the Mission of God in contemporary terms for this local context. It reads as follows: "In response to God's love, Rivercliff Lutheran Church's mission is to joyfully proclaim God's grace and salvation through Jesus Christ to all people."

This statement focuses on the proclamation of the Gospel and rightly leaves the conversion process to the work of the Holy Spirit. As St. Paul said in 1 Corinthians 3:6,

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[3] *Luther's Small Catechism* (St. Louis: CPH, 1986), p. 27.

"I planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow." Though the church can take no credit for the accomplishment of the mission of conversion, it still has a responsibility to be faithful as God's instruments that are, nonetheless, critical to the process.

The responsibility of the congregation, and its individual disciples, can be summed up in three words which are highlighted in the mission statement of Rivercliff Lutheran Church. First, the church is to focus on the <u>action</u> of "proclamation" and leave the responsibility of conversion to the Holy Spirit. Secondly, the word "joyful" helps shape the church's <u>attitude</u> toward the task of proclaiming the Gospel. Thirdly, "in response to God's love" readily shows the <u>motivation</u> for undertaking such a challenging mission. As God has shown his immense and all-encompassing love toward all people through the sacrificial death of His Son for the forgiveness of sins, then the church will, out of love for God, do what is necessary to share that same message of forgiveness with others. That is what drives the servant leaders in the church and also what leads them to better equip the members of the church to serve the church so that more time, energy and effort might be devoted to the proclamation of the Gospel.

This Mission of the church is necessary because of the terrible consequences of sin introduced into the world by Adam and Eve when they rebelled against God in the Garden of Eden. Since that day "all have sinned and fall short of the glory of God" (Romans 3:23). All people now live in a fallen world in which all are morally depraved (Romans 1:29-31), spiritually blind (2 Corinthians 4:3-4), and enemies of God (Romans 5:6-10). The sinful condition of humanity puts all people at odds with nature and brings

them no end of pain and grief (Genesis 3:16-19). Sin ruins relationships with other human beings and leads people to physical impotency and death (Psalm 90:10). And yet the most grave consequence of sin is that it "condemns to the eternal wrath of God all those who are not born again" through faith and the Holy Spirit (Augsburg Confession II, 2; John 3:18; Ephesians 2:3).[4]

Indeed, there are many who are not "born again" and who will suffer the fires of hell if they continue in their spiritually dead condition. The church's mission is urgent because there are so many who do not know that they are under God's wrath. The adversary, the devil, seeks to keep the lost in the darkness and at the same time schemes to thwart the efforts of the children of light. The mission becomes doubly urgent in these last days because no one knows the day or the hour of Christ's return (Luke 12:40). And yet, there is great confidence in knowing that God's mission of salvation, which He planned before the foundation of the world, has been fulfilled in His Son, Jesus Christ. This mission is succinctly summarized in the words of the Commission on Theology and Church Relations of the Lutheran Church—Missouri Synod (CTCR):

> By his life, he perfectly satisfied all the demands of God's law. By his suffering and death on the cross, Jesus atoned for the sin of the world, suffered the wrath of God for all people, crushed the head of the devil, and opened wide heaven's gates. By his resurrection from the dead, Christ sealed his victory over sin, death and the devil.[5]

Since the beginning of time God has used His people to proclaim His plan of salvation. In the Old Testament, prophets pointed people toward the Christ and "through

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[4] *A Theological Statement of Mission* (St. Louis: CTCR, November 1991), p. 11.
[5] Ibid., p. 14.

the Temple with its priesthood and sacrifices, God mediated the forgiveness that had its source in the blood of Christ, the perfect Sacrifice to come."[6]

And since Christ's sacrifice on the cross, the New Testament church has continued to proclaim that salvation is through faith alone in Christ. The mission of the church today, then, is to continue to proclaim Jesus Christ as the Savior of the world. This mission and the means to accomplish the mission are clearly presented to the church collectively and to each individual believer in Christ's Great Commission: "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age" (Matthew 28:18-20).

The church has been given authority by God to announce the good news of salvation in Jesus Christ, to make disciples through baptism and the teaching of God's Word, and to forgive and remit sins. Each believer, then, has the privilege as well as the responsibility to use that authority granted by the grace of God. One cannot, therefore, abdicate one's responsibility and leave the ongoing mission of God to "the church" in general or to those perceived to be more gifted for the task or only to the pastor.[7] It is an honor and a blessing to be "a personal letter from Christ to the world (2 Corinthians 3:2-3), telling all who will listen of his grace, mercy, and power."[8]

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[6] Ibid., p. 13.
[7] Ibid., p. 28.
[8] Ibid.

One would expect that such "honor and blessing" would be tempered by the constant battle with the adversary, the devil, who desires to thwart the mission of God. With this battle goes the understanding that one must constantly "be self-controlled and alert. Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1 Peter 5:8). Diligence must be maintained in resisting the devil and standing firm in the faith even as the fight continues against the world itself, which also has a purpose contrary to the mission of God.

The world is content to live in darkness rather than in light (John 1:5) and fails to comprehend the destruction that will come by remaining in darkness. In order to help it see the light, the church needs to be in the world's arena to proclaim a message that is contrary to the world's natural inclinations. This, of course, will produce animosity toward those who are faithful in proclaiming the message of God's salvation through Jesus Christ.

The Scriptures repeatedly warn about becoming too close to the world, admonishing Christ's followers to "be in the world and not of the world" and not to become friends with the world (James 4:4). Christ's followers can expect that their relationships with the world will often be filled with tension and conflict. Conversely, they can expect that in the church positive relationships and a sense of brotherhood would bless them as they fight God's battle against the world and the devil.

Unfortunately, the case is often just the opposite. There is often more conflict between the members of the church or between the lay members of the church and the clergy than there is between the church and the world. The church is called to stand in opposition to the sinful world. Members of the church are to be the "light of the world"

and the "salt of the earth" (Matthew 5:13-14) to chase away the evil darkness of the sinful world and to provide flavoring for a world that would otherwise be worthless.

Far too often the clergy stands in opposition to the laity and vice versa. Instead of standing up together against the devil and the sinful world, the ordained clergy and the priesthood of believers allow the devil to get between them. Instead of being the light to the world and showing the world a better way to work together for God's mission, the church often follows worldly patterns of influence in seeking out its own agendas which thwart God's mission. And so any discussion of the accomplishment of God's mission will need to have at its core a greater understanding of the tension between the called pastor(s) and the church. Such an understanding needs to exist as both pastors and laity have been called for the same purpose. The task of distributing God's forgiveness to the church and to the sinful world is sorely hindered when there is conflict over who is in charge of its accomplishment. The next segment of this project report will attempt to clearly describe the relationship between public ministry and the priesthood of all believers so as to mitigate against such conflict.

II. The Relationship Between Public Ministry and the Priesthood of All Believers

That there is a need for both the general priesthood of believers and the ordained clergy is not disputed in orthodox Lutheran circles; no, the question is to how these two entities will co-exist and carry out their mission. In 1523, Luther wrote to the Christians in Prague, who were facing a potential schism between laity and clergy at the outset of the Reformation:

Here we take our stand: There is no other Word of God than that which is given all Christians to proclaim. There is no other baptism than the one which any Christian can bestow. There is no other remembrance of the Lord's Supper than that which any Christian can observe and which Christ has instituted. There is no other kind of sin than that which any Christian can bind or loose. There is no other sacrifice than of the body of every Christian. No one but a Christian can pray. No one but a Christian may judge of doctrine. These make the priestly and royal office.[9]

The importance of the priesthood of believers is foundational to Lutheranism and to the mission of the church. Luther and the Reformers were adamant in this position and yet they were also adamant in their support of the pastoral office and the parish pastor who filled that office. Luther articulates this support when he says:

It is of the common rights of Christians that we have been speaking. For since we have proved all of these things to be the common property of all Christians, no one individual can rise by his own authority and arrogate to himself alone what belongs to all. Lay hold then of this right and exercise it, where there is no one else who has the same rights. But the community (*Gemeinschaft* in German, hence a confraternity of spiritual nature, or congregation!) rights demand that one, or as many as the community chooses, shall be chosen or approved who, in the name of all with these rights, shall perform these functions publicly. Otherwise there might be shameful confusion among the people of God, and a kind of Babylon in the church, where everything should be done in order, as the Apostle teaches (1 Cor. 14:40). For it is one thing to exercise a right publicly; another to use it in time of emergency. Publicly one may not exercise a right without consent of the whole body or of the church. In time of emergency each may use it as he deems best.[10]

One would think that in order to accomplish God's mission the two entities called to be the instruments of the mission (ordained pastors and the priesthood of believers) would need to work together and do things with a sense of decency and order. Certainly the priesthood of believers and the ordained ministers in the church must work together,

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[9] Klug, p. 138 citing *Luther's Works*: American Edition, ed., J. Pelikan & H. Lehmann. 55 volumes. (St. Louis: Concordia & Philadelphia: Fortress, 1955), V.40, p. 34ff.
[10] Klug, p. 139

but sometimes the value of the natural tension that exists between the two is discounted too quickly. John Galloway, Jr., a Presbyterian minister, does a good job of bringing up the need for some healthy tension when he asks the question: "Did you ever stop to think that the place that most exudes doing it decently and in order is the local cemetery?"[11] Doing things decently and in order are necessary characteristics of church life, but sometimes such an approach can extinguish necessary life in the church. As Galloway goes on to say in his explanation to the above question:

> The people who manage it (the cemetery) have their procedures down pat. New members are received in solemn ceremonies. An organizational chart on the office wall explains in detail where all the members stand (OK, lie) in relation to all the other members. There are no conflicts. Nobody ever encroaches on (or under) anyone else's turf. People don't quit and join another cemetery. They are all in their proper places every Sunday. Everyone knows his or her place and stays in it. It is the most decent and orderly place in town. There just isn't a whole lot of life there.[12]

While there is an inherent tension between the church (the priesthood of believers) and the office of the public ministry, it should not be extinguished. Any attempt to extinguish a tension that exists naturally, or in this case, by God's design, may also put out the life that such healthy tension creates. John F. Johnson, former President of Concordia Seminary, St. Louis and current President of Concordia University, River Forest, Illinois, acknowledges such a positive tension when he says, "Scriptural and confessional theology distinguishes, but does not separate, the Office of the Public

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[11] Jon Galloway, Jr., *Ministry Loves Company: A Survival Guide for Pastors* (Louisville: Westminster John Knox Press, 2003), p. 5.
[12] Ibid.

Ministry from the Priesthood of Believers. This is dialectic tension that we must continue to let stand and not attempt to force the two apart."[13]

This kind of appropriate tension as acknowledged by Concordia Seminary's former president is nothing new in the church, but has been around since the early days of the Lutheran Church-Missouri Synod and arguably, since the beginning of the church itself two thousand years ago.[14] This tension should not be understood, however, as something that should be resolved as if, in so doing, its absence would lead to a greater and more efficient church. Rather, the tension needs to be better understood so that the church might be more faithful in using its God-given resources to accomplish the mission to which it has been called.

The Lutheran Church-Missouri Synod has been wrestling with divergent views on this issue since its inception. Dr. Karl Barth, former President of Concordia Seminary, St. Louis, examines three views of the public ministry that have been espoused within Lutheranism during its history.[15] On the one extreme is the viewpoint that there is no office at all, but only a function of an office, "namely, the function of the preaching of the Word and the administration of the Sacraments."[16] Proponents of this view, such as J.W.F. Hoefling of Erlangen in the last century, prefer to cite the Fifth Article of the Augsburg Confession in order to garner support. This article says in part, "To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the Sacraments," and includes a footnote in the Tappert edition which reads, "This title [The

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[13] John F. Johnson, *Church and Ministry: The Collected Papers of the 150th Anniversary Theological Convocation of the Lutheran Church--Missouri Synod.* Edited by Jerald C. Joerz and Paul T. McCain (St. Louis: The Office of the President, The Lutheran Church—Missouri Synod, 1998), pp. 87-88.

[14] Johnson, p. 77.

[15] Karl L. Barth, "The Doctrine of the Ministry: Some Practical Dimensions," *Concordia Journal* (July, 1988) pp. 204-214.

[16] Barth, p. 207.

Office of the Ministry] would be misleading if it were not observed (as the text of the

article makes clear) that the Reformers thought of 'the office of the ministry' in other

than clerical terms."[17]

Barth goes on to say that:

> It appears that much of what is being said and done in our church body
> today subscribes to this functional view. And if it is only the function that
> has been divinely commanded, then the regular appearance of non-
> ordained persons in the pulpit, talk about a "lay clergy" who do everything
> that pastors do but are not ordained, and the attempt to erase clergy-lay
> distinctions from our vocabulary are at least theologically, if not on other
> grounds, defensible.[18]

This functional view, though intended to bring the laity and clergy closer together,

only further confuses the issue; and in the end drives an even deeper wedge between the

ordained servants of the church and the lay servants of the church. For, after all, the one

group gets paid for their services and their livelihood depends on the wages they make;

the other group may teach or preach or assist in the administration of the Sacraments and

receive nothing tangible for their efforts. Of course, there is much more at stake than the

remuneration one receives for fulfilling the function of the pastoral office. This view of

ministry suggests that "the office does not flow from Christ's divine ordinance but was

introduced as a human arrangement in the interest of good order."[19]   This view

diminishes not only the office itself, but also the function of the office and the confidence

that the church has in it. As such, whenever there is a diminished confidence in an office

or institution, the function of that office is also weakened.   The very goal of those, such

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[17] *The Book of Concord*, edited by Theodore G. Tappert. (Philadelphia: Fortress, 1959), footnote to AC V, p. 31.
[18] Barth, p. 208.
[19] Ibid., p. 207.

as A.C. Stellhorn, who would hold a "functional view" so as to make the preaching of the Gospel and the administration of the Sacraments available through "all true disciples of Christ, [through] all believers, regardless of age or sex"[20] is made much more difficult by the weakening of the very function they espouse.

On the other extreme of the "functional view" is the so-called "episcopal view," which emphasizes the institution and character of the office of the pastoral ministry. Such Lutheran church fathers as Wilhelm Loehe and Johannes A. A. Grabau were proponents of such a view that the office of the holy ministry is not only commanded and instituted by Christ, "but is indeed a special estate. . . in which the pastors are both to instruct their members and to direct all church affairs. The lay people are to hear and to obey."[21] The episcopal school, like those who adhere to a functional view, appeals directly to the Lutheran Confessions for justification of their position. In particular, the Fourteenth Article of the Augsburg Confession is quoted, "It is taught among us that nobody should publicly teach or preach or administer the Sacraments in the church without a regular call."[22] This excerpt from the Augsburg Confession does not lend itself to a particularly radical view of the clergy as a "special estate" to be elevated above the laity, but that was the intent of the episcopal view.

Conrad Bergendoff summarizes this extreme view in saying that the episcopal school "represented the autonomy of the ministry, speaking of the divine rite of the order which did not come from the universal priesthood but was constituted by Christ,

[20] William Rietschel, "A.C. Stellhorn and the Lutheran Teacher in Ministry," *Lutheran Education*, (Jan.-Feb., 1980), p. 148.
[21] Barth, p. 208.
[22] *Book of Concord*, p. 36.

maintained itself in a ministerial succession, and existed parallel with the congregation which it served."[23]

In the Lutheran Church-Missouri Synod (LCMS) today, most congregations, pastors, and church members adhere to the viewpoint of the first president of the LCMS, Dr. C.F.W. Walther. Dr. Walther takes what Dr. E. W. Janetzki of the Lutheran Church of Australia calls the *via media*[24] in rejecting both of the extreme positions of the functional view and the episcopal view.

Walther acknowledged that the distinction between "office" and "function," while appropriate is not without tension. He addressed this tension in the early days of the synod when he wrote his <u>Church and Ministry</u> *(Kirche und Amt)* in 1852. This tension is particularly evident in Walther's Thesis IV of Part 1: *Concerning the Church* and in Thesis VI: Part 2: *Concerning the Holy Ministry*. Walther states that "It is to this true church of believers and saints that Christ gave the keys of the kingdom of heaven, and it is the proper and only possessor and bearer of the spiritual, divine, and heavenly gifts, rights, powers, offices, and the like that Christ has procured and are found in His church."[25] So on the one hand, Christ has given the keys of the kingdom to the entire church, that is to all those who "truly believe in Christ and by faith are sanctified and incorporated in Christ."[26] Therefore, all Christians have the authority to bind and loose sins on earth even as God has bound or loosed them in heaven (Matthew 16:19; 18:18).

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[23] Conrad Bergendoff, *The Doctrine of The Church in American Lutheranism*, (Philadelphia: Muehlenberg Press, 1956), p. 29.

[24] E. W. Janetzki, "The Doctrine of the Office of The Holy Ministry in The Lutheran Church of Australia Today," *Lutheran Theological Quarterly* (November, 1979) pp. 68-81.

[25] C.F.W. Walther, *Church and Ministry* Translated by J.T. Mueller (St. Louis: CPH, 1987), pp. 19-20.

[26] Walther, p. 19.

At the same time, Walther posits in Part 2: Thesis VI that "The ministry of the Word is conferred by God through the congregation as the possessor of all ecclesiastical power, or the power of the keys, by means of its call, which God Himself has prescribed."[27]   This ministry of the Word, then, is conferred by God through the congregation to the pastor. It is through the Pastoral Office, the Office of the Holy Ministry, that the congregation exercises the keys publicly, though all the members of the congregation exercise the keys privately.

The Commission on Theology and Church Relations of the Lutheran Church-Missouri Synod offers a helpful explanation of "public" and "private" ministry that distinguishes these different roles among God's people.

> The office of the public ministry is not merely a divine suggestion but a divine *mandate*. God has decreed that the church should carry out its functions not only in private, individual actions and speaking but also corporately by selecting men who meet God's criteria and whom He then places into the office of the public ministry.
>
> The office and its functions are called "public" not because the functions are always discharged in public, but because they are performed on behalf of the church. The acts of one who is called to fill the office of the public ministry are "public" even when they are performed privately with one individual. Moreover, the word "public" connotes accountability to those who have placed them into "public" office.[28]

It is the pastor, then, who has been called to the "public ministry" by the congregation which he serves. It is the pastor who "publicly" announces to the church the remission of sins for Christ's sake in the words of the absolution. It is the pastor who "publicly" administers to the church the Sacraments. It is the pastor who regularly

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[27] Ibid., p. 22.
[28] *The Ministry: Offices, Procedures, and Nomenclature* (St. Louis: CTCR, September 1981), p. 13.

preaches the Gospel to the congregation, the very body that has conferred upon him this authority as it was given by God through its call to the pastor as the church's shepherd.

It is not difficult to see how tension and even conflict could arise between the Priesthood of all Believers (to whom the keys are given) and the Office of the Pastoral Ministry (to whom they are conferred by God through the congregation). Human nature alone, which seeks to have authority over others, could easily account for such tension. However, when a lack of a clear understanding of the critical doctrine of church and ministry is added to the mix; the potential for volatility in the pastor/parishioner relationship increases all the more.

The lines in the sand between pastor and laity can become even deeper when one considers another of Walther's theses. Part 2:Thesis VIII indicates that "the pastoral ministry is the highest office in the church and from it stem all other offices in the church."[29] Without a further understanding that this office is also "a ministry of service"[30] and that "the minister must not tyrannize the church" and has "no authority to introduce new laws or arbitrarily to establish adiaphora or ceremonies,"[31] one could easily characterize the pastor as the king of the kingdom. That certainly is not God's desire, nor is it the way the church and its ministry should be conducted.

Walther's Church and Ministry was an attempt to clarify for the church the proper relationship between the church and its ministers, as well as to lay out for the individual congregations a way for ministry to be done among, by, and for its people. Walther's intent, then, was far from creating conflicting "tension" between pastor and people.

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[29] Walther, p. 22.
[30] Ibid.
[31] Ibid., p. 23.

Instead, he was relying on the God-given adhesive "tension" between the Office of the Holy Ministry and the Priesthood of Believers to create a stronger bond between clergy and laity to accomplish the Mission of God. Rather than separating, this God-given tension would draw clergy and laity even more tightly together as the church witnessed the proclamation of the Gospel among its people and to the world. This paper further seeks to clarify for the people of Rivercliff Lutheran Church and for the church at large how ministry can be done in and through a local congregation in a God-pleasing and mission fulfilling way.

Dr. Norman Nagel, professor at Concordia Seminary, St. Louis, and Dr. J.A.O. Preus III, formerly academic dean at Concordia Seminary and now President of Concordia University, Irvine, have written recent articles in the theological journals of the seminaries of the LC-MS which comment on this issue of bringing clergy and laity together for the common mission of the church.

Dr. Nagel reminds the church that the discussion should never so much be about the distinction between the role of the clergy and that of the priesthood of all believers, but rather, that it should always be about whether the focus is on the primary priest, Jesus Christ. If there is ever any undue tension or unholy rivalry in the church it is because the church has lost site of its "primary priest." As Nagel says, "Jesus Christ is the priest before God, he offers up the sacrifice of himself for our sake, in our place. He alone does that, and only his doing it makes it sure and unfractionably complete. As priest, he does it for us, and in our place, before God. It counts for us; nothing may be added as

necessary to what he had done. To suggest such a something deflects from him and denies that he alone, completely and surely, is our only Savior."[32]

Therefore, any contention in the church between pastor and laity distracts the church's focus from Jesus Christ and deflects the honor and worship that He alone deserves. "Since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess" (Hebrews 4:14). In making unbiblical and unwarranted divisions between ministers and the "royal priesthood" both the individual Christian's and the church's faith is endangered. In pitting one against the other the church does not become united in its mission, but rather prevents God's people from fulfilling the mission. In seeking to elevate one, the other is not deflated, but instead the great high priest is devalued and Christ is robbed of the sacrifices offered to Him in loving response to His grace.

As Nagel says, "There is no two-level Church, with clergy above and laity below, or laity above (who hires and fires) and clergy below, or two churches, one visible and the other invisible. There are no levels—only where our Lord has put himself there for us (*dir da*) to give out his saving, enlivening gifts as he has ordained the Means of Grace to do, and put the *Predigtamt* there for the giving out of his gifts surely and locatedly in the Means of Grace (*instrumenta prima, instrumentum secundum*)."[33] So "there are not higher and lower Christians but only differences of office and work."[34] All Christians have received gifts from the Holy Spirit (1 Corinthians 12, Romans 12, Ephesians 4) and are called to use them according to God's good purposes, whether they have been called

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[32] Norman Nagel. "Luther and the Priesthood of All Believers", *Concordia Theological Quarterly*. October 1997, Vol. 61, No. 4, p. 280.
[33] Ibid., p. 286.
[34] Ibid., p. 291.

to serve the "great High Priest," Jesus Christ, as a part of the "priesthood of all believers" or in the "Office of the Holy Ministry."

Dr. Preus also helps clarify the issue when he says, "We tend to think of these two things, church and ministry, as distinct and separable entities which can be meaningfully extracted from each other; they cannot be."[35] Indeed these two are to work together to go about the work that God has called all to do, layman and pastor alike, and that is to bring sinners to faith in Jesus Christ. Unfortunately, in many parishes there is more effort expended on vying for control of the church than there is in expounding the Gospel message to the community or in nurturing the congregation.

Preus argues that the tension can be balanced by keeping the focus squarely on the central doctrine of the church -- justification and the means of grace. This prevents undue focus on the result of that doctrine--the faith of the believers--nor on the messengers who have been designated by the congregation to occupy the office of the public ministry--the clergy. Congregations could then more easily come to grips with a new paradigm and change the way that they think. Preus poses the question, "What if we were to learn to think and speak with the Augustana, not in terms of the result, that is believers, but of the cause, that is the doctrine of justification? How might our understanding of church change and how might that changed understanding lead to a structured life in the church that has a distinctively Lutheran (that is, Gospel-centered) look about it?"[36] Undoubtedly such a church would look much more like the church was intended to look than many of the institutions called church or congregation today.

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[35] J.A.O. Preus, III, "The Holy Ministry and the Holy Priesthood: The Gospel Office and the Office from the Gospel," *Concordia Journal*, Volume 24, Number 1, p. 36.
[36] Ibid., p. 37.

Preus goes on to say that, "Among other things, an ecclesiology with the Gospel at its heart would understand itself primarily in reference to the means of grace. The things that most define the church are its marks, the gifts of Christ, around which His holy people gather."[37] This is an excellent way to define Incarnational Ministry. A church body with the good news of the saving work of Jesus Christ at its center would be concerned primarily with sharing that good news. Such a church would want to live and teach and preach and touch people's lives and souls with the Gospel. This church would be actively baptizing (Matt. 28:19; 1 Pet. 3:21); absolving sinners (John 20:23); distributing the Lord's Supper (Matt. 26:28); and proclaiming the Word (John 17:20; Rom. 10:14-15). Moreover, the church would be consumed with making the means of grace available to all those within and those yet outside the "membership" of the church. This passion would leave no time or energy for those things many churches consume themselves with--petty issues of control, ownership, and chains of command or simply maintaining the status quo.

People in the church (pastors or laypersons) know well that it is one thing to say such things on paper; and quite another to see it happen in real life. Incarnational Ministry, or a New Testament model of church, or a church that is only interested in sharing the means of grace--does not just happen. Thankfully, God has given the church a means to distribute the means. The administration of the means of grace is done through the office of the holy ministry. The Savior instituted this office of the ministry when He gave the keys of the kingdom to the apostles (John 20:22-23). This office was charged with the purpose of making disciples of all nations (Matt. 28:19-20).[38] The

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[37] Ibid.
[38] Ibid., p. 39

pastor is the one who has been called and ordained to fill that office and so he oversees and administers the very means of grace that are at the center of the church's purpose for existence.

Congregations and pastors often get into conflict when the office of the holy ministry and the priesthood of believers (as well as their functions) are not clearly understood. The function of the pastor should ultimately reflect his office. His office was instituted so that the means of grace would be distributed to all people. Therefore, a pastor's *primary* function should be to apply the means of grace. He may have secondary functions such as overseer, administrator, leader, or coach. But his main priority would be that of *Seelsorger*, a carer of souls, one who "hands out to God's people the righteousness of Christ through the means of grace."[39]

If the pastor's primary role is to "apply the means of grace," then what is the primary function of the priesthood of all believers? According to Dr. Preus it is to be

> mightily active in doing good works and living lives of service to God and our fellow human beings. That is, Christians who live incarnationally, sacramentally living out the implications of the means of grace in life. Like the 'good trees' that we have by the Gospel been declared to be, we bring forth 'good fruit' (Luke 6:43-45). Like the 'body of Christ' that we have been brought into by the Gospel, we have been given a 'still more excellent way' (1 Cor. 12:31). Having been 'buried with Jesus by baptism into death, we walk in newness of life' (Rom. 6:4). Having been saved by grace alone, apart from works of the Law, we know that 'we are God's workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them' (Eph. 2:8-10).[40]

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[39] Ibid., p. 40.
[40] Preus, p. 41.

In other words, the church that receives the Gospel through the office of the ministry will also live the Gospel; and, in so doing will serve its fellow believers and become a witness to its neighbors who do not yet believe in Jesus Christ.

Preus asks what such a church would look like.[41] Many pastors may ask where they might find such a church. Many would desire to receive a call there. Of course, in reality, each pastor serves such a church (flawed and sinful as it may be). And (hopefully) each lay person serves in such a church (albeit with a flawed and sinful shepherd among flawed and sinful sheep). Each of these churches looks different. There can be no blueprint that is a model of the ideal church. Nor can there be any set of guidelines given as to how to develop such a church--other than the simple directives that Scripture gives in being faithful to the Gospel. And yet, it is still possible to give a description of the characteristics of such a church. Again Dr. Preus puts it well, when he says, "[T]here would be a wonderful diversity in Christian living, a blessed pluralism, whereby Christians do works pleasing in God's sight as they fulfill their vocations and incarnate the love of Christ in the places where God has located them: at home, at work, at school."[42]

This paper will wrestle with the details and the practical application of the above description. The church described above exists. It exists in Atlanta, Georgia among the priesthood of believers who call themselves Rivercliff Lutheran Church. It further exists wherever the Gospel is faithfully applied to human lives by pastors and where those who have been saved by that Gospel are living lives of service to God and their fellow human beings.

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[41] Ibid.
[42] Ibid.

III. Gospel Motivation for Service

A worldly model of leadership is quite different from the model which is centered upon the Gospel of Christ and the example of leadership which he lived in the bible. Indeed, there is often conflict between the leadership models of secular business and leadership models of the church. Leadership models in business usually operate from a position of power, while the gospel-centered model operates from a position of humility. Even when secular models take the position of becoming "servant" oriented, it is often done only with the thought of what it can do for the leader. In the business world it is usually the "bottom line" which drives the leaders and their accompanying behavior.

If it is not status, rank, or financial remuneration that motivates service, as is so often the case in the secular world, then what is the benefit to the servant and what is the motivation for service? Such a question needs to be asked and answered if the church is to understand the role of servant leaders within its midst. Such a question needs to be asked and answered if lay leaders are to be trained in a way that is in concert with the values of the church and its mission to distribute God's forgiveness of sins.

Dr. James Kalthoff, President of the Missouri District of the Lutheran Church-Missouri Synod answers this question by referring back to the "New Testament's concept of the Ministry, which begins with Christ as teacher and pattern."[43] Indeed, there is no more exemplary model of servanthood than the example of Christ. If the modern-day problem of servant leadership facing the church today is to be resolved, then the church is compelled to look at the ultimate servant leader, Jesus Christ, for the answers.

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[43] James Kalthoff, "The Pastor: God's Servant for God's People", *Church and Ministry: The Collected Papers of 150th Anniversary Theological Convocation of the Lutheran Church-Missouri Synod* (St. Louis: The Office of the President, 1998), p. 128.

Early in Christ's ministry the mother of James and John requested that "one of these two sons of mine sit at your right and the other at your left in your Kingdom" (Matthew 20:21). The request brought some discussion and indignation among the disciples, even as such a request today would bring a similar reaction.

> You know that the rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave—just as the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many (Matthew 20:25-28).

In contrast, the training that these lay church leaders will receive reflects Christ's sacrificial spirit of giving up His life for the sake of others. Christ's gracious work of salvation on their behalf motivates and empowers these board leaders to serve faithfully and joyfully. They will not need to be coerced by means of commands, rules, and regulations to accomplish their tasks; but they will instead respond to coaxing and encouragement, which reminds them of the goodness and mercy God has shown them.

To be sure, the Law is still applied in order to admonish sin (second use) and to guide in God's will (third use). But the motivation and power for sanctified service as leaders will derive from the Gospel. These leaders will serve out of love for God and they will use their gift of leadership not for the benefit it provides to them in terms of authority, but rather for the service it renders to the church and the mission of the Gospel. As Walther says, "A person who has a real understanding of the love of God in Christ Jesus …cannot but love God and from gratitude for his salvation do anything except from love of God and for His glory."[44]

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[44] Walther, Thesis XXIII

Such an attitude will also need to be modeled by the clergy of the congregation in which the laity reside, even as such an attitude of gratitude should be modeled by all ordained pastors. If the ordained pastors of the church model anything other than a genuine attitude of servanthood, one could hardly expect the elected lay leaders to become dedicated servant leaders. If the church has become no more than a sanctified version of business and political hierarchy and an ecclesiastical battleground for authority between clergy and laity; then these aspiring lay leaders will have a difficult, if not impossible, task in becoming effective servant leaders.

Walther warns against the clergy attempting to become tyrants of their own little fiefdoms, always insisting on their own way:

> The Church of Jesus Christ is not a kingdom of rulers and subjects, but one large, holy brotherhood, in which no one may rule and exercise authority. This required equality is not abrogated by the obedience that the hearers render to their ministers who teach them the Word of Jesus Christ; for in that case they obey not the ministers but Christ Himself. However, this equality of believers is abrogated and the church is changed into a secular organization if a minister demands obedience not only to the Word of Christ . . . but also to what his own insight and experience regards [sic] as good and suitable.[45]

Rather than an attitude of superiority over the laity, clergy will instead adopt the attitude of Christ—that of servanthood. Dr. Henry P. Hamann, former president of Luther Seminary in North Adelaide, South Australia, proposes what he terms a "profane,"[46] yet appropriate counterpart when it comes to the exercise of authority: "The head of state in British countries is known as the Prime Minister, the first servant of all the servants of the state. But the idea of 'above' and 'below' does not at all fit the actual

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[45] Walther, *Church and Ministry*, p. 312.

[46] Henry P. Hamann, "The Translation of Ephesians 4:12—A Necessary Revision", *Concordia Journal*, (January 1988), p. 48.

scheme of things, either in the church or in the state. There are different ministries, different forms of service. In a truly united people, faithful performance of what you can do is what counts, and status and rank do not enter into consideration at all."[47]

In other words, if the clergy see themselves and the lay leadership as "servants" who are all working toward the same mission; then a lot of the misspent energy in congregations trying to "get on top" would be directed instead toward more gospel oriented endeavors. If all the members of a congregation lived by a faith that sought to serve one another rather than lord it over those perceived to be of a lesser rank; then the organizational structure of the congregation would become a framework for accomplishing ministry rather than a means to keep everyone in their place. Such a structure, including committees of stewardship and evangelism, can be helpful to the Gospel work of the church. Such organizational structures serve a ministerial role, to be sure, but also help the work of the church to be done "decently and in order."

Dr. Hamann theorizes that such a church might very well resemble the structure of the early church. He goes on to say:

> There would be . . . no frantic searching and scratching of heads, so that every member in the congregation would have something to do, no elaborate programs to show that everybody keeps busy in some spiritual activity. But there would be a mighty spiritual, churchly movement, as all members of the congregation would live their free lives of faith, loving their fellowmen and serving them in freedom, heedless of self, as the whole body of Christ would grow and build itself up in love, each part doing its work. And that mighty spiritual movement would exert a tremendous attraction on the unbelieving world, as the Holy Spirit would, through it and the preached Word of the Gospel, add to the church daily those who were to be saved."[48]

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[47] Ibid.
[48] Hamann., p. 49.

Until the church comes to recognize that it is impossible to organize the structure of a congregation on the secular principles of big business, there will continue to be an unwritten hierarchy in which a person or group of persons will be valued over others. When congregations begin to value the work of everyone, no matter their station or office in the congregation; then a potentially new movement may begin in which everyone is valued as servants. When everyone is valued as a servant, regardless of role or position, then leaders will seek positions of leadership for the purpose of service rather than lordship. As leaders seek leadership positions because they have been gifted by God in that area of service the church will be much better off and will more closely resemble the church of the New Testament.

IV. Leadership as Service

Leadership is a highly sought after commodity in the world today, even in the church. A variety of qualities contribute to the makeup of a leader. Leadership skills and techniques must be learned over a lifetime to become an effective leader of human beings. The first thing necessary for leadership in the church, however, is that of "servant leadership," and here the emphasis is always on the "servant" as opposed to "leader." This is recognized even in the secular corporate world as Robert Greenleaf once noted:

> The servant leader *is* servant first. . . . It begins with the natural feeling that one wants to serve, to serve *first*. Then conscious choice brings one to aspire to lead. That person is sharply different from one who is *leader* first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. . . . The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.[49]

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[49] Robert Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (New York: Paulist Press, 2002), p. 27, emphasis in the original.

Though one cannot agree with Greenleaf's premise that servant leadership has at its cause a "natural" feeling, as this feeling is not natural at all; his assessment with servant leadership being a "conscious" choice is completely in keeping with an emphasis on "servant" before "leader." Indeed, the problem with so many leaders is their need to control and even intimidate others whom they are leading. The disciples who followed Jesus 2,000 years ago and the disciples who follow Jesus today must constantly be on guard against this desire. It can do nothing but lead to the destruction of those who would follow in Christ's footsteps as servant leaders, and it can do nothing but lead to the failure of the mission of these followers to "make disciples of all nations."

There is a huge contrast in the disciples' attitudes toward leadership in Mark 10, where their desire was glory for themselves when compared to Jesus' attitude toward servant leadership in washing the disciples' feet in John 13. Whereas the disciples were interested in the exalted position of leadership, Jesus thought only of the lowly position of servanthood. Whereas the disciples concern was for themselves, Jesus always thought of others first.

Sinners will never be perfect servant leaders. One's sinful nature always seeks the easy way out. A human's natural inclination is to avoid servant tasks as beneath one's dignity; and yet a person can be far more effective in leadership if his emphasis is on servanthood first and leading or being first or in front second. As Greenleaf warns:

> The power-hungry person, who relishes competition and is good at it (meaning: usually wins), will probably judge the servant leader, as I have described that person, to be weak or naïve or both. But let us look past the individual to the institution in which he or she serves: What (or who) makes that institution strong?
>
> The strongest, most productive institution over a long period of time is one in which, other things being equal, there is the largest amount of voluntary

action in support of the goals of the institution. The people who staff the institution do the "right" things at the right time—things that optimize total effectiveness—because the goals are clear and comprehensive and they understand what ought to be done. They believe they are the right things to do, and they take the necessary actions without being instructed. No institution ever achieves this perfectly. But I submit that, other things being equal, the institution that achieves the most of this kind of voluntary action will be judged strong, stronger than comparable institutions that have fewer of these voluntary actions.[50]

Indeed, if the church is to be a strong institution it will place servant leadership at the forefront of ministry. The "right" thing for church leaders to do is to put the mission above personal agendas. Leaders' goals will then focus on the needs of others rather than on their own needs. Service will become the highest priority. Service to the Gospel will flow out of love for God and service to God will manifest itself as leaders serve the needs of others. Servant leaders will long to hear the words of Jesus, "Well done, good and faithful servant" (Matthew 25:21). This longing will not come out of a need for recognition at the throne of God but out of a desire to exalt God even as others are lifted up above oneself. Service rather than being served will be considered the highest honor.

Dietrich Bonhoeffer once wrote, "The renunciation of our own ability is precisely the prerequisite and the sanction for the redeeming help that only the Word of God can give to the brother."[51] This servant leader understood the need of humility. He also understood that such humility is outside the capacity of sinful human beings, whether inside or outside the church. Indeed, members of Christ's church know that it is only in Jesus that one can claim any capacity for true service. As St. Paul says in 2 Corinthians 3:4-6, 4:5-7:

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[50] Robert Greenleaf. "Servant: Retrospect and Prospect." In *The Power of Servant Leadership*, edited by Larry Spears, (San Francisco: Berrett-Koehler, 1998), pp. 51-52.
[51] Dietrich Bonhoeffer. *Life Together.* (San Francisco: Harper, 1954), p. 108.

Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers...For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness', made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us.

It is only in the forgiveness accomplished through Christ's atoning work on the cross that such an attitude of arrogance and self-centeredness dissolves into a new spirit of humility that leads people to become faithful servant leaders. The Holy Spirit works such humility in the hearts of believers and causes a new attitude of others first.

Jane Fryar writes about how this servant attitude can inspire others to change as well. She says,

A friend of mine once taught in a Christian preschool on the south side of Chicago. Her pastor, a brilliant theologian with too many credentials to fit on the congregation's letterhead, spent several hours each week in the preschool classroom. He sat on the floor to read the children stories. He took off his jacket and finger-painted alongside the three-year-olds. He wiped runny noses, distributed carrot sticks at snack time, and prayed with individual children about sick hamsters and dying grandparents. My friend says, "He came to serve. It seems so simple, but it made such a difference for my students and their parents."[52]

When someone who is viewed as a leader is first a servant, the result can inspire others to take similar roles. "But," as Greenleaf says, "the leader needs more than inspiration. A leader ventures to say: 'I will go; come with me!' A leader initiates,

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[52] Jane Fryar, *Servant Leadership: Setting Leaders Free* (St. Louis: Concordia Publishing House, 2001), p. 27.

provides the ideas and the structure, and takes the risk of failure along with the chance of success. A leader says: 'I will go, follow me!' While knowing that the path is uncertain, even dangerous. One then trusts those who go with one's leadership."[53]

In leading others along such a path, the leader must first have traveled the path himself. Indeed, no one can ask another to go where he has not first been himself. And so therefore, Jesus could not say "Take up your cross and follow me" (Matthew 16:24), if he was not willing to do so himself. Jesus proved that these were not empty words when he first carried and then died on the cross of Calvary.

This cross led to a life of self-denial, (Matthew 16:24) and service to others, but ultimately it paved the way to eternal life. In taking up his cross, Jesus could ask others to similarly lead a life of self-denial and service to others. This was secondary, however, to Christ's primary purpose of gaining eternal life for all mankind. Before Jesus asked others to follow him along the path of self-denial, he first made the path through death a safe road. For ultimately the path of self-denial could lead to the giving up of one's own life for the sake of another. Indeed, Jesus first conquered death and the grave so that all servant leaders of the church could follow the path of servanthood. Rarely will this path actually lead to physical death, but, nonetheless, Christ prepares those who are called to die spiritually to self and to live for him. In so doing one can boldly, yet humbly echo Christ's words: "For whoever wants to save his life will lose it, but whoever loses his life for me (Christ) will find it" (Matthew 16:25). Having already been buried with Christ through baptism into death (Romans 6:4) and knowing that one will "certainly also be united with him in his resurrection"(Romans 6:5), there is no need to fear whatever might

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[53] Greenleaf, *Servant Leadership*, p. 29.

happen to one's body. A servant can then with all confidence, and without fear, take up his cross and follow his leader, Jesus Christ, and become a servant leader himself.

Servant leaders must have an armor of confidence in facing the unknown—more than those who accept their leadership. This is partly anticipation and preparation, but it is also a very firm belief that in the stress of real life situations one can compose oneself in a way that permits the creative process to operate. A Christian servant leader's confidence is not in himself, nor in his stellar track record of success; but in the strength of Jesus Christ. As Jane Fryar says, "Our followers do not need a superhero who stands above the fray. They don't need a paragon of virtue who always knows what to say and do. They need Christlike servants who care for them with His compassion, who serve them with His love. They need leaders whose primary identity rests in their service for Christ and His people."[54]

Servant leaders work in wondrous ways. Some assume great institutional burdens; others quietly deal with one person at a time. Such a man was John Woolman, an American Quaker, who lived through the middle years of the eighteenth century. By 1770, nearly one hundred years before the Civil War, no Quaker held slaves. This remarkable reality was due, in large part, to the influence of Mr. Woolman. Over a period of many years he visited slaveholders and raised questions regarding the ethics of Christians owning slaves. He did so in such a way as to not raise animosity toward him or his cause of emancipation. His credo was: "man by man; inch by inch; the culture can be changed"[55]—and so it was. Leaders know who they are and resolve to be their own

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[54] Fryar. *Servant Leadership*, p. 30.
[55] *Journal and Major Essays of John Woolman*, edited by Philipps P. Moulton, (New York: Oxford University Press, 1971), p. 197.

persons and will accept making their way to their goal one action at a time. That is the hope and the motivation for this project: that the culture at Rivercliff Lutheran Church and throughout the church at large would change from a culture of service to oneself to one of servant leadership in which the leaders think of and first serve the members of the congregation, who in turn first serve the members of the community who are, as of yet, outside the church and the kingdom of God.

V. Two Dimensions of the Church

Before moving on to the next chapter and a review of the literature on servant leadership, one must first address the unique challenge facing the Christian church in the 21st Century. The situation is unique in the sense of the particular challenge facing the church to increasingly use leadership models found in the secular and business communities. The challenge is exacerbated by the unrealistic expectations placed upon the church's pastors to become something commensurate of a chief executive officer in a purely secular model of organization and leadership. In today's world the church increasingly expects more of its pastors in the area of leadership than they have been trained to give. At the same time, the pastor is required to possess a high level of skill in preaching, teaching, counseling, communication, and other traditional aspects of the pastoral office.

At one time the expectations of the church for the pastor were limited to the basic functions of a shepherd. In addition to his duties to care for the flock, the pastor was also expected to preach the Word of God and rightly administer the Sacraments. He didn't necessarily have to be extraordinarily gifted as a preacher or teacher; but was required to have an expertise in rightly distinguishing between Law and Gospel. He was expected to

be able to apply Law and Gospel accordingly to people's lives. He was expected to know the Scriptures and the chief doctrines of the church; but was not necessarily expected to be a prominent theologian or skilled communicator, nor did he need to possess extraordinary people skills. Today, however, the church expects in its pastor a gifted theologian, a skilled communicator, a caring shepherd who understands and relates to a wide variety of parishioners, an ambassador to the community, an organized chief executive officer, a forward thinking visionary, and a dynamic leader. The expectations of the pastor by the congregation seem to escalate with each passing day with no ceiling in sight.

As the expectations for pastors increase and as the pressure on the church intensifies to find secular models of leadership, it becomes increasingly necessary for the church to recognize and deliberately address the challenge of operating within two worlds. Though the situation is unique in its scope to present day Christianity, the challenge is as old as the church itself. The church has always found itself operating in two dimensions—one vertical and one horizontal—one corresponding to its relationship to God and one corresponding to its relationship to human society. As the church gains a greater understanding of these two dimensions it can more effectively sort through the myriad tasks facing its pastors today. And as it sorts through these tasks the church can help its pastors distinguish which tasks belong properly to his office and which do not. In so doing, the church can keep its mission of forgiving sins at the very forefront of all that it does. Furthermore, in distinguishing between vertical and horizontal tasks, the church can recognize which God-given resources it can draw upon to accomplish both.

Dr. Charles Arand of Concordia Seminary describes the vertical dimension as "the church (living) in the presence of God as an assembly of believers created by the Spirit through the Word of God. Only God can see the church so defined as the assembly of believers because only He can see the faith that exists in people's hearts."[56] This dimension reflects the church's primary mission to distribute God's forgiveness of sins through the means (Word and Sacraments) that God has given her so as to restore the fullness of humanity lost in the fall into sin. In this dimension the church can only be said to exist where the Gospel is preached purely and the Sacraments are administered rightly.

In its horizontal dimension, the church exists as a humanly structured community with outward ties based on a common confession of faith and a gathering of like-minded people in a particular place. This is the church that the secular community, as well as the Christian community, recognizes by a particular name, by its man-made buildings, and by its history and reputation in the community. In this dimension the church becomes an institution governed by God's law and guided by God's will; but when clear biblical mandates are absent the church then lives by mutually agreeable rules and guidelines. Such guidelines are necessary to bear up the weakest and most vulnerable within the church.

The Apology of the Augsburg Confession underscores the importance of human traditions to promote peace and tranquility within the church when it says, "In this assembly we have sufficiently shown that, for the sake of love, we will reluctantly

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[56] Charles Arand, "Moving Between Two Worlds: The Challenge of Church and Ministry in the 21st Century," Paper presented to Pastoral Leadership Institute at Concordia Seminary, St. Louis, December 3, 2001, p. 4.

observe adiaphora with others, even if such things may prove to be somewhat burdensome. We judge that the greatest possible public concord which can be maintained without offending consciences ought to be preferred to all other interests."[57] These human traditions may have been developed through God's gifts of reason and common sense rather than through a direct command of Scripture. The church in this horizontal dimension has every freedom then to draw upon the current resources and models of society to arrive upon the traditions that will sustain it as a community of believers. In so doing, the church utilizes and maximizes the resources God has created and made available for its use.

As good as it is to recognize that the church and individual Christians operate in two distinct realms, it is at least as beneficial that these two dimensions remain distinct. Great confusion and, consequently, great damage to the church and the individual Christian's faith can occur when the two are sandwiched into one entity. For example, if one equates the external organizational growth of a church (horizontal realm) with the growth of the assembly of saints (vertical realm); then, in the words of Dr. Arand, "works invariably usurp faith."[58] Such confusion can lead members of the church to believe that their church attendance, leadership positions, level of giving, length of tenure in the church, and other such expressions in the horizontal dimension are measures of their faith (if faith can even be measured). In the same way the corporate church can confuse such horizontal expressions of ritual, ethics and moral principles, and its organizational structure as a measure of its growth as an assembly of believers.

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[57] Apology XV, p. 52.
[58] Arand, p. 4.

The reverse of the above can be just as damaging. When the focus of the assembly is on the church as a spiritual entity and the assembly ignores the horizontal dimension of the organization's position in its community; then, again in the words of Dr. Arand, the church "becomes irrelevant and docetic."[59]

It is important to understand both dimensions of the church and to keep them distinct. At the same time, one must not think that the two are unrelated to one another. Growth in the number of church members (horizontal) does not necessarily correlate with the growth of the church as a fellowship of faith (vertical). And yet growth in the number of those who come to faith in Christ cannot be separated from the organization's number of members. Indeed, the horizontal relationships of the church flow from the action of the Word of God in its midst. And the life of the church as a fellowship of believers is expressed in many ways in the horizontal dimension. According to Arand, these include "(1) its public teaching; (2) the way it presents the narrative of God's action from Scripture and out of Christian experience throughout history; (3) its ritual, both formal liturgical and informal church usages, (4) its ethics and moral principles, (5) its community life and the organization thereof; (6) its personal faith of believes who live out their lives in society."[60]

At the same time, the horizontal dimension is a servant to the vertical realm in that it provides a working context for the vertical. The Gospel is proclaimed within a framework of the worship service. The community and the church know when the Gospel message will be proclaimed due to the published worship times. The organizational framework of the church allows the Gospel to be further proclaimed in

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[59] Ibid.
[60] Ibid.

Bible study and in counseling sessions and allows its modeling in the teaching of the church's pastor and laity.

Perhaps one of the greatest benefits of recognizing the two worlds in which the church lives is that it helps us to understand that the pastor also has two kinds of authority. Just as in the church these two kinds of authority are distinct and must not be confused so that each can accomplish the purpose for which it was given.

First, there is the vertical realm in which the pastor has been given the spiritual authority to forgive sins. While it is true that all Christians have been given the authority to forgive sins, the pastor is the one called by the congregation to administer the Office of the Keys publicly. That is, he is to preach and teach the Word of God; administer the Sacraments according to their institution by Christ; and forgive the sins of the penitent and retain the sins of the impenitent.

Second, there is the horizontal realm in which the pastor has the right to exercise a certain amount of temporal authority over the members of the flock and within the community at large. This authority is not by divine right, *de jure divino*, given to him by God; but is instead given to him by the human authority, *de jure humano*, of the congregation. And so if the pastor is recognized to be gifted in areas of administration or management he may be called upon to hire personnel, set the budget, and cast the vision for the organization. This authority may be spelled out in a call document or in a more ordinary way through a job description or simply as the setting and time determine.

In most churches the pastor has both kinds of authority. He has spiritual authority and temporal authority. Both are necessary, but they must be distinct. Confusion of the two roles allows for possible harm to come to the pastor and to the church. For example,

if the pastor's chief responsibilities are in the realm of the horizontal as a chief executive officer or chief visionary or leader; then his spiritual authority may become compromised and the Gospel may not be preached in truth and purity. On the other hand, if the pastor focuses only on his spiritual authority and pays no mind to his temporal role, he will find fewer and fewer opportunities in which to share the gospel.

In order for the church to accomplish its tasks in both dimensions and for the pastor to be effective in the exercise of his authority in both realms, there must be a delegation of certain duties to other members of the church. One might expect that since the pastor's primary duties are the proclamation of the Gospel and the administration of the Sacraments, that he should primarily delegate his authority in the horizontal realm. But that need not be the only possibility. While it is true that the preaching and teaching duties are the responsibility of the pastor, it is not necessary that he do all the teaching. Many congregations have exceptionally gifted lay people who are inclined to teach Sunday School and Bible Classes. It is physically impossible for the pastor to be in more than one place at one time and it may not be feasible for the congregation to have separate times for Bible class and worship or to have called two or more pastors. Therefore, while the pastor is engaged in leading the worship service or preaching the morning's sermon, lay members of the church may be teaching adult Bible class. Certainly the laity have been teaching Sunday School for generations while the worship service is being conducted by the pastor or while the pastor is teaching an adult Bible class. The pastor's responsibility then is not to do all the teaching but to supervise the doctrinal content of all the teaching.

Another example in which the pastor might delegate responsibility in the vertical realm is in the area of administering the Sacraments. Dr. Arand makes the suggestion that the elders of the church could assist in distributing the Lord's Supper to the shut-ins of the congregation, even as they assist in the regular distribution of the sacrament during the worship hour.[61] In such a scenario the pastor remains the gatekeeper for the sacrament, that is, he determines who should and should not receive the Lord's Supper; though he is not actually distributing the sacrament to every member of the church. So when the Lord's Supper is celebrated during Divine Service, the pastor consecrates the elements and then hands the elements to the elders for distribution to those members who are present in the service; but then also hands the elements to the elders who will take them to the shut-ins later that morning after the worship service has ended.

Another possibility in the delegation of the pastor's spiritual authority is to train and send out members who will visit the sick at the local hospitals. Such delegation would afford the pastor a great deal more time for other responsibilities, whether they be within the spiritual or the organizational realm of his authority. Dr. Arand likens the process to that which often occurs in the medical profession these days.[62] Many doctors will not even see their patients on a routine office visit, nor will they talk to a patient when they call the physician's on-call number. Instead of the doctor, it is the physician's assistant that is responsible for the care of the patient in many routine cases. Only when the problem is of a special nature or beyond the expertise of the PA does the doctor get involved. Such a scenario could well be used in the church in which trained members would make the routine hospital or shut-in visits. Only if there is a special spiritual need

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[61] Arand, p. 7.
[62] Ibid.

or a particular crisis would the pastor be called. In such cases he is not called so much because he has a degree from the seminary or because he is ordained, but because of the pastor's special training and his expertise in the care of souls.

It would seem to be easier for the pastor to delegate responsibility in the horizontal realm of his authority. Additional pastoral staff can be called to handle such important congregational tasks as organizing an evangelism program or to expand the youth program. Those with exceptional skills or experience in counseling, administration or management might be called specifically for that purpose. If the congregation is not large enough to sustain such a large ministry staff then many of these tasks could be delegated to gifted laypersons, as they are not intrinsic to the office of the ministry. Another possibility is to hire someone to be an Executive Administrator who will handle the day to day administrative affairs of the church and leave the spiritual oversight, preaching and teaching, and administration of the Sacraments to the pastor.

Each congregation and each pastor will need to determine how these issues are resolved. In any case, clear lines of communication and authority will need to be established by the congregation. If there is, indeed a lay Executive Administrator and a called pastor, the question of authority will not be in the realm of spiritual matters--for the final responsibility of all things theological will be with the pastor. It will rather be in the area of administration, leadership, and vision that the two will need to work together under the guidance of the congregation.

Which direction a congregation goes in staffing will be determined to a large degree by the pastor's first article gifts. These gifts can be a tremendous asset to the congregation and should be developed to their fullest extent. However, in developing

these gifts it must be stressed that the development and utilization of a pastor's first article gifts should be to serve the third article proclamation of the Gospel. Caution needs to be exercised so that the unique first article gifts of the pastor do not overshadow the Gospel or build a congregation on the talents of the one man. Whether a person is a pastor of a church or a member of a church, the mission of the church is the same. That mission is not to build a great organization, though the development of first article leadership principles can assist in organizing the church so as to get the Gospel out to a large number of people; but to proclaim the Gospel message of salvation in Jesus Christ.

VI. Conclusion

In proclaiming the Gospel of Jesus Christ, the church will be most effective as its clergy and laity work together according to the gifts that God has given each. In using these gifts, it will be incumbent upon the church to use every resource God has put at its disposal to disperse the Gospel message. Those resources may include secular models of servant leadership currently proving to be effective in the business world, and may also include some of the Church Growth models that are now being used by growing churches within and outside of The Lutheran Church-Missouri Synod. All resources available will be evaluated by biblical standards to determine their potential use in sharing the Gospel message and in equipping the saints to for service in God's church.

The church is motivated by God's love and will do what is necessary to share the message of forgiveness with as many people as possible, both within and outside of the church. That is what drives the servant leaders in the church and also what leads them to better equip the members of the church to serve the church so that more time, energy and effort might be devoted to the proclamation of the Gospel. These next chapters will

include an evaluation of secular and church growth models to determine if they have a

place in the development of servant leaders in the church.

<u>**Chapter 3: Secular Insights on Leadership**</u>

I. Introduction

In this chapter an analysis of popular secular models for leadership that have been incorporated by the church will be made. Such an analysis should help determine what is beneficial in the potential development of servant leaders at Rivercliff Lutheran Church and what in these secular models should be discarded as irrelevant, or perhaps, even harmful to the growth of servant leaders in the church.

The church should not discard all secular approaches out of hand simply because they are secular. There are some useful models that can be appropriated in the church, but churches must proceed with caution for there is also inherent danger in using purely secular models. This chapter is an attempt to sort through the useful, the irrelevant, and the potentially harmful secular approaches currently being used in the church in the field of leadership.

II. The Leadership Challenge

In beginning a study on servant leadership in the church, one could simply take the principles espoused by Peter Drucker, Steven Covey, Tom Peters, or any of the myriad of secular or business leadership books and search for similar principles in the Bible. For example, in the landmark book *The Leadership Challenge*, James M. Kouzes and Barry Z. Posner lay down five fundamental practices of exemplary leadership. These practices are 1)Challenge the process, 2)Inspire a shared vision, 3)Enable others to act,

4)Model the way, and 5)Encourage the heart.[63] One could simply do a biblical word search to see if these principles are, indeed, found in the Scriptures. Or one could do a character study of Old and New Testament figures to determine if these men of old followed these five fundamental practices of leadership. A critique could be made, for example, of a Paul or a Moses to see how closely (if at all) these principles were incorporated into their leadership style.

Many a preacher has taken this approach to become more contemporary when searching for a sermon series and "preached" through various "how-to" books by giving them a biblical flavor. The principles are cross-referenced with a biblical concordance and the appropriate passages are found to correspond with the desired outcomes. This approach, however, lacks a considerable measure of integrity and seems rather contrived in that it starts with what it believes to be the correct conclusion—that secular principles of leadership are indeed, found in the Bible. Some so-called secular principles are found in Scripture as we shall soon see; but to begin with the secular principles rather than the Biblical principles (which are borrowed or discovered inadvertently by the business world) puts the cart before the horse.

A better approach, then, is to begin with the leadership principles found in the Bible and compare those with the standard secular leadership principles currently being used in the business world. Unfortunately, there are not a lot of studies that identify the leadership principles of the Bible so that a comparison might be made. In either case, it might take the rest of one's life to complete the project. It would be a worthwhile

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[63] James M. Kouzes and Barry Z. Pozner. *The Leadership Challenge: How to Keep Getting Extraordinary Things Done in Organizations* (San Francisco: Jossey-Bass, 1995).

endeavor no matter how long it took to complete (though theoretically it could never be completed as there are always new books and new secular principles to compare).

The problem with either approach is that it puts too much emphasis on the secular meaning of leadership and on the secular reason for developing leadership skills in the first place. Still, for the purposes of this study, it is necessary to clearly present a secular approach to leadership because so many churches use such models (if they use any model at all). A secular model also needs to be presented so that it can be compared to a gospel-centered approach, which I am proposing for use at Rivercliff Lutheran Church.

James Kouzes and Barry Posner sum up the entire reason for studying leadership and for growing leadership skills in organizations in the preface to their book, *The Leadership Challenge*. According to the authors, the book "is about how leaders get extraordinary things done in organizations. It's about the practices leaders use to turn challenging opportunities into remarkable successes."[64] The two emphases in secular leadership development are 1)getting things done and 2)success. Both of these are incredibly important, and they are often rightly emphasized in churches and among Christians, but they are not the most important things. As the last chapter of this project emphasized, faithfulness to the mission of proclaiming the Gospel of Jesus Christ, is the main purpose of the church. An overemphasis on doing and success has led numerous church leaders to their downfall as leaders (and in some cases has contributed to their fall from faith in Christ.) Such overemphasis also has the potential to cause leader burnout and prevents congregations from fulfilling the mission to which God has called them.

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[64] Kouzes and Posner, p. xvii.

A closer look at secular models of leadership development, then, will reveal what can be useful for the Christian church and what is potentially harmful. A congregation can learn from secular models and pick and choose what might be helpful in the context of their ministry. First, this paper will take a closer look at a popular secular approach to leadership and determine if it is at all applicable to a model for servant leadership in the church.

All kinds of qualities are needed in today's leaders. Far from exhaustive, a list of leadership qualities might include professionalism, self-discipline, enthusiasm, creativity, high expectations of one's self and of those who follow, adaptability, and the love of people. But in the final analysis, regardless of those qualities a leader possesses, he must be able to lead. In other words, the sole descriptor of a leader is whether or not people are following him. John Maxwell has summed it up well when he says, "Leadership is influence. That's it. Nothing more; nothing less."[65] The question at hand, then, is *how* does a leader influence others?

III. Influencing or Motivating People

There are so many leadership techniques in the secular world that it would be impossible to analyze them all in this paper. Therefore, broad categories will be used to describe the basic techniques of the secular or business world. It is possible to divide all leadership techniques for influencing or motivating people into three categories as described by Paul J. Meyer of *Success Motivation Institute*: Cave Man Motivation;

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[65] John Maxwell. *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993), p.1.

Incentive Motivation; and Attitude Motivation.[66] But before these categories can be closely examined, it is first necessary to take a step back and define motivation or influence—that which is basic to the whole leadership question.

A. Defining Motivation

Again there are many definitions for motivation or influence, but a definition that seems to resonate with many in the field of business comes from Paul J. Meyer of the personal development industry. Meyer equates motivation with success and says motivation or success is "the progressive realization of worthwhile, predetermined, personal goals."[67]

First of all, then, (according to this definition), motivation is progressive. It begins when the person begins moving to take action. It is not a destination, but rather a continuous journey, a growth process.

Secondly, motivation is made up of worthwhile pursuits. Only the individual can determine what those worthwhile pursuits are. What is worthwhile to one person may not be considered worthwhile to another. Each individual determines what is worthwhile or motivating to him. Of course, in order for a leader to influence a follower he will need to find out what it is that motivates that follower.

Thirdly, the goal must be predetermined. In this regard it is much like a shopping list. There is a far greater chance of success for the shopper in coming home with the items he wants or needs if he first writes a list, than if he simply goes to the store and

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[66] Much of Meyer's philosophy of success and motivation is described in his book, *Dynamics of Success Attitudes* (Waco, TX: Success Motivation Institute, Inc., 1985).

[67] Meyer, p. 12.

picks off the shelves whatever he sees. Without first writing the list the shopper will be much more inclined to buy on impulse and will end up with things that he didn't really want or can't actually use, while at the same time, forgetting some of the important things that he had intended to buy. It is the same in business or in life; a predetermined list makes it easier to identify what is worthwhile and valuable and makes these things easier to attain.

Fourthly, the goals must be personal. The goals must be the person's own and not someone else's. Many people make the mistake of trying to satisfy someone else. A person must be careful to identify what is important to him from that which is important to his parents, teachers, friends, or business acquaintances. It may be that it is important for the individual to please someone else, but it becomes essential to realize this and not make other people's wishes the individual's goal.

Finally, according to this definition, motivation or success must encompass a person's entire life. One must be careful not to become a one-dimensional individual. It is important to touch on all areas of life with motivating techniques.[68]

B. Cave Man Motivation: Based on Fear

Now that a definition has been established for motivation or influence, a discussion of various types of motivation can take place. The first type of motivation or influence used in business can be referred to as "Cave Man" motivation. It is the original form of motivation, the form of motivation that man had when he couldn't get his meat

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[68] This last point is often lost in business models that are only concerned with the bottom line of the company or the salesperson's quota. Such companies are not always interested in the wholeness of their employees.

from the supermarket.[69] If he weren't careful his "supper" would have him for lunch. Cave Man Motivation acts on the premise of fear or punishment as the driving force behind an action. A negative stimulus (imminent danger, fear of loss, or punishment) causes an immediate reaction away from the stimulus. Therefore, in the animal kingdom a mouse which discovers that a snake is stalking it will have the instinctive realization that its demise is near, and will quickly flee from the predator.

This type of motivation can be very effective. It often results in an animal escaping the clutches of a predator. It extends the life of the individual and the species in the animal world and even finds benefits in human behavior. For example, the child who is warned by his parents not to touch the stove under the threat of physical punishment is more apt to escape serious injury than the child that is allowed to stick his hand in a burning flame. The fear of punishment causes a desired result in the child. However, such motivation does have its limitations in altering human behavior in that it is external and usually temporary. In other words, if Cave Man Motivation is going to have an effect, an outside force must be applied and it must be done repeatedly to eradicate unwanted behavior.

Those who use fear to motivate themselves or other human beings may get positive short term results. Fear is a great motivator for the immediate moment—it can help us survive in dangerous situations. But used too frequently over long periods of time fear motivation has very negative consequences. Whether it is in the business field or in

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[69] Remember that these definitions are from a non-biblical point of view and so "cave man" is from an evolutionary model. Though a Christian would have a different explanation for the development of human expression, this "cave man" model can still be valid for our discussion as the principle of "fear motivation" is used in the business world today to influence the performance of employees.

the church, the use of constant criticism, bullying, threats of firing or other harsh consequences do not make for a productive and peaceful environment. It does not help people grow in their ability to serve others or in their desire to serve God. Fear, then, is not an incentive to make improvements in one's behavior over the long term. As Mark Twain observed, "a cat that leaps onto a hot stove will not leap onto a hot stove again—but neither will it try a cold one."[70] It may be on the cold stove that the cat would find a wonderful environment for taking his afternoon nap—a pleasure no longer afforded to him because he is afraid of all stoves. Fear motivation does not lead to a life of fulfillment or hope in human beings either. It stifles curiosity and the discovery of greater things beyond the escape of an immediate danger.

Fear motivators are far more interested in results than they are in people. Ken Blanchard and Mark Muchnick recognize this in their book, *The Leadership Pill*: "Leading effectively means more than just getting results...It means getting the commitment of the team. Many leaders focus only on the results part and forget about their people. They bang people over their heads until the job gets done. Their definition of success is the team's short-term output."[71] Since people are at the heart of the church's mission any type of model it chooses for leadership must have a high regard for people.

Results are important, no doubt; but first, those methods for reaching the desired results must be in tune with God's design for motivating His people with love rather than fear. And secondly, they must take into consideration the value of the people on the

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[70] Cited by Walter Anderson. *The Confidence Course* (New York: Harper Collins, 1997), pp. 51-52.
[71] Ken Blanchard and Mark Muchnick. *The Leadership Pill* (New York: Simon & Schuster, 2003), p. 26.

team. Human beings who are only motivated by fear will never discover the abundant life that Jesus came to give (John 10:10).[72]

The use of fear motivation is no more than a gross use of the Law to attempt to change the outward behavior of people. Though the Law is an incentive to "maintain external discipline against unruly and disobedient men"[73] and is used as a curb (1st use) against immoral behavior, one would hope that is not its primary use among servant leaders in the church. As C.F.W. Walter says, "The attempt to make men godly by means of the Law and to induce even those who are already believers in Christ to do good by holding up the Law and issuing commands to them, is a very gross confounding of Law and Gospel."[74] In other words, the Law is not the best candidate to be the great influencer of godly behavior among God's people. For in the end, the Law always ends up condemning sin and terrifying consciences (Ps. 5:4-5; Rom. 3:20; Rom. 6:23).

The Law can and should be used frequently in the church to show men their sin (2nd use) and especially to give God's people "a definite rule according to which they should pattern and regulate their entire life"[75] (3rd use), including within their role as a board chairperson. However, there must be a better way to motivate human beings to do those things that will cause them to be successful in life and that will help them become more effective servant leaders in the church.

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[72] See the section on Gospel Motivation in this paper for a theological explanation for the failure of fear or "cave man" motivation as a long-term method for altering human behavior on p. 111ff..
[73] Formula of Concord, Article VI, p. 479.
[74] Walther, p. 381.
[75] FC, VI, pp. 479-480.

C. Incentive Motivation: Based on Reward

The second type of motivation used in the business and secular world may be called Incentive Motivation. It is based on the idea of giving a reward for appropriate behavior. It has commonly been called "carrot" motivation after the ancient method of placing a carrot on a stick in front of a horse to motivate it to pull a cart to which the horse is attached. This method is apparently effective in the short term, but like fear motivation it is also external and has rather temporary effects.

The problem with this second type of motivation is that today's incentive becomes tomorrow's expectation. It is a common problem in the business world. Management must constantly be offering its workers more perks and incentives because the old ones have become expected and no longer produce a superior quality of work. Parents are also quite familiar with this type of motivation. Perhaps a parent offers his child some candy if the child makes her bed on a particular Saturday. The child is eager to collect the candy so she makes her bed. On the next Saturday the child may again be offered the candy as incentive to make her bed and again she may comply. However, the parent will soon discover that the child wants candy not only on Saturday but every day of the week and unless the candy is delivered the child will not make the bed. The parent has discovered the law of diminishing returns. In order to obtain the same behavior the incentives must constantly be increased.

The use of this type of motivation may not cause the same kinds of debilitating effect on the morale and attitude of servant leaders as does fear motivation, but it is far from the most effective way to train servant leaders. Incentives do not encourage servant leaders to dedicate their service to the glory of God or as a means to serve the Church.

Instead, the incentives become the motivating factor and the emphasis is put upon the glory and rewards reaped by the servant leader. In a similar fashion to good works being done to earn righteousness before God, incentives can cause godly servants to attempt to earn favor before men.

Before the third type of motivation is examined, it will be helpful to look to a hybrid of incentive motivation and that is the recognition of exceptional performance. What sets this system apart from incentive motivation is that only *exceptional* performance is recognized, not all performance. In the example given above of the child making its bed, ordinary behavior is rewarded. That is the flaw in the system. When ordinary behavior is rewarded, there is no incentive for exceptional behavior. At the same time (as previously acknowledged), the expectation for what is to be rewarded diminishes as time goes on. On the other hand, intentional recognition of exceptional performance will raise the standard for other performance as well.

Stephen Schey and Walt Kallestad recognize and comment on this phenomenon in their manual, *Team Ministry*: "Those who perform exceptionally are usually driven by internal motivation and may not need the recognition (although they usually appreciate being noticed). This kind of recognition occurs for the benefit of other staff and volunteers. They benefit by seeing the high standard that is set and by observing that the one rewarded is deserving of the honor."[76] Team leaders will do well then to recognize and reward exceptional behavior and will not fall into the trap of rewarding adequate behavior that will lead to diminishing returns.

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[76] Stephen L. Schey and Walt Kallestand, *Team Ministry: A Workbook for Getting Things Done* (Nashville: Abingdon Press, 1996), p. 95.

One of the difficulties with incentive behavior beyond the production of diminishing rewards is that it also fuels competition. Americans have been conditioned to believe that competition is good, but competition among servant leaders in the church is not good, especially when one staff member or volunteer in the church is placed in adversarial competition with another.[77] The promoting of competition in the church should be avoided, and yet reality suggests that competition cannot be entirely eliminated. Regardless of the system used to evaluate volunteers, competition for recognition, promotion, and attention will be found among individuals, even servant leaders. What is needed is a system that promotes a working environment where servant leaders are evaluated and receive rewards on the basis of their abilities and performance and not on the basis of the abilities and performance of others.[78] Such a system will be based on motivation other than that which comes from fear or provides rewards in comparison to other servant leaders.

D. Attitude Motivation: Based on Will

So if Cave Man Motivation and Incentive Motivation are not consistently going to motivate a person to change behavior or perform to a particular standard, then what will? The business world has discovered a type of motivation superior to the other two (though Cave Man and Incentive Motivation are still widely used). This type of motivation might be called Attitude Motivation in which an action is done because the individual wants to do it and not because someone else wants him to do it. This is also known as self-motivation and it is always more effective than the other two methods of

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[77] Ibid.
[78] Ibid., p. 96.

motivation because it is internal and therefore, has a greater chance of becoming more permanent.

The question then becomes how does the employer (or parent or leader) get an employee (or child or follower) to do something that the employer wants him to do? And how does the leader get the follower to do it willingly and without coercion from the leader? In other words, how does the motivation switch from external (fear or incentive driven) to internal (attitude or self-driven)?

Though, perhaps, sounding complicated, it is a rather simple process. In order for a change to occur there must be a force. According to this model, the force comes in two parts. There is the impact, which comes in the form of goal setting. Then there is spaced repetition, which is what makes the change of behavior permanent (or at least relatively so).

1. Spaced Repetition

First, an examination of the concept of spaced repetition will reveal the potential for a behavior to become nearly permanent. Now it is common knowledge in the business world that spaced repetition is effective. One needs to look no further than his TV set to know that this is true. The advertising industry has known for a long time that spaced repetition works. This explains why consumers are deluged with the same commercials over and over. The television networks do not repeat the same ads over and over because their advertising firms weren't creative enough to come up with more commercials or because their sponsors were too cheap to pay for new ones. No, the same

commercials are seen over and over because the advertising industry knows the power of spaced repetition in changing the behavior of the consumer.

Scientific evidence supports the results that the advertising industry, educators, and the business world already have experienced toward the power of spaced repetition. In a study by Tobin of the University of Iowa[79] it was discovered that when material was presented one time—25% of it was forgotten within 24 hours. After 48 hours, 50% of the material was forgotten. After 4 days had passed, 85% of the material was forgotten. By the time 16 days had passed, fully 98% of the material was gone from memory. However, the study also showed that if an idea was listened to 6 days in a row a person was able to retain 62% of the material. Furthermore, if the idea was listened to 6 days in a row and also read 2 days, then the person was able to retain 80% of the material. This again shows that spaced repetition is a powerful tool.

Knowledge, however, is not the end goal of the advertising industry and business, in general. Results are all that matter. Therefore, a system that enhances the possibility of change is required. In order to change results a person's actions must first be changed. Actions are the result of certain attitudes and habits that have been acquired over a period of time. Attitudes and thoughts are a result of the way a person thinks, and the way a person thinks are a result of the ideas that he has been exposed to in his lifetime. If one tries to simply acquire the desired results by changing a person's attitudes he may at first be successful.[80] Unfortunately, such change is usually only temporary. Most of the time

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[79] Meyer, p. 142.

[80] As a coach I learned that one of the best ways to get the desired results with individuals is to make them act in a certain way. That is why we had rules for everyone on the team, such as curfews, dress codes, rules for conduct, etc. However, as described previously in this paper, unless there is an attitudinal change, as well, proper behavior will not become permanent.

people will revert back to old habits.

For lasting change to occur it becomes imperative to begin at the other end of the spectrum. One must start with ideas. This is where spaced repetition comes in. If a person is exposed to the desired idea over a period of time through spaced repetition, then his way of thinking will soon change. This change in thinking will bring about a change in attitudes and consequently in habits. For example, a salesman who continually goes into sales presentations thinking about what could go wrong most likely will not achieve many sales. However, if he takes a minute to see the entire encounter running smoothly from beginning to end, the results will invariably be much better.[81] If he continues to practice this sequence every time he makes a sales presentation, he will begin to act differently and the desired results of increased sales will be achieved. The progression from ideas to results might look something like this if drawn up in the form of a flow chart:

Ideas (Spaced Repetition)

Think

Attitudes—Habits

Act

Results[82]

Lest anyone think that this is brainwashing, one most consider that the ideas are only those that are acceptable to the subject and are within his power to formulate and reconsider. These new ideas are acceptable to the subject because he has a desire to

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[81] Spencer Johnson, *The One Minute Manager* (New York: William Morrow, 2002), p. 24.
[82] Meyer, p. 22.

change from his current undesirable behavior and to be released from the corresponding undesirable consequences of that behavior. One only needs to examine why the subject wants to change.

Change, of course, is not easy. There are years of habit and thought patterns that must be altered. More importantly, people do not like to change. People are afraid of change even when it is in their best interest. Charles R. Ridley and Steven J. Goodwin assert that "the avoidance involved in resistance is typically indiscriminate in that resistors fail to evaluate whether the pain associated with change is necessary or unnecessary. Their one and only reaction is to avoid pain at any cost."[83]

If change is that difficult and painful, then why would anyone change? Ridley and Goodwin point out that "the painful requirements of change may be explained in terms of costs and losses."[84] A person will change when he believes the benefit of the change is greater than the price he would pay for not changing. On the other hand, if he perceives that the losses that would result from change are integral to his personal interests, he will probably not welcome change. When it comes right down to it, there are only two basic reasons for any human behavior: to reap a benefit or to avoid a loss.[85] According to Meyer then "the motivation to change is no greater (or no less) than any other human action."[86]

The next question to ask is, "What can be changed?" Most of the facts about a person cannot be changed. As Walter Anderson says in *The Confidence Course*, "We are

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[83] Charles R. Ridley and Steven J. Goodwin. "Overcoming Resistance to Change." *Leadership Files: Real Solutions to Real Problems, File Number One (2003)*, p. 25.

[84] Ridley and Goodwin, p. 26.

[85] Paul J. Meyer. *Dynamics of Success Attitudes* (Waco, Texas: Success Motivation Institute, 1985), p. 41.

[86] Meyer, p. 52.

handed our heredity with no apologies, and our environment is often beyond our control. We have the power, though, to face life, to make choices, and, most important, to hope."[87] That is to say that, though a person may not be able to change much of the basic facts about himself; he can always change his attitude. He can change his behavior. He can change his feelings.

The last question to be answered then in considering change is, "How does a person accomplish this change in attitude?" That, of course, has already been answered. It is in the form of spaced repetition. The desired ideas are fed into the mind through spaced repetition. These new ideas change the way a person thinks. His new thoughts produce a change in habits and attitudes. These new habits and attitudes change the way the person acts, which bring about the desired results.

Though this entire process of attitude motivation has been developed in the field of psychology and is widely employed in the business world; it is simply a rediscovery of biblical principles. The Bible recognizes that a man's thoughts shape his character and actions when it says in Proverbs 23:7, "As he thinketh in his heart; so is he" (KJV). If a person wants to change his character and his attitude, the place to begin is with his thoughts. As St. Paul says in Philippians 4:8-9, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you." Paul understood the influence of one's thoughts on one's life. What a person allows to occupy his mind will sooner or later determine his

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[87] Anderson, p. 21.

speech and his action. Paul's exhortation to "think about such things" is followed by a second exhortation to "put it into practice." The combination of virtues listed in vv. 8-9 is sure to produce a wholesome thought pattern, which in turn will result in a life of moral and spiritual excellence.

2. Goal Setting

Spaced repetition is a powerful force for change. However, by itself it is an incomplete force. The other part of the force needed to change a person's attitude is goal setting. The strongest human force of self-motivation and the changing of attitudes is goal setting. As Denis Waitley says in his book, *Seeds of Greatness*, "The mind is goal-seeking by design. Successful individuals have game plans and purposes that are clearly defined and to which they constantly refer. They know where they are going every day, every month, and every year. Things don't just happen in their lives. They make life happen for themselves and their loved ones. They know the difference between goal-achieving actions, and activities that are just tension-relieving. Purpose is the engine that powers our lives."[88] Of course, it must be realized that no one can do anything without God's help and God's supernatural influence is not to be discounted in the changing of human behavior. However, in the field of human psychology and the study of human behavior, there is no stronger influence recognized as an agent of change than the setting of predetermined, worthwhile goals.

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[88] Denis Waitley, *Seeds of Greatness* (Old Tappan, NJ: Fleming H. Revell Company, 1983), p. 124.

According to Paul J. Meyer there are five steps that are necessary to make goal setting effective.[89] The first of these is to "crystallize your thinking."[90] First one must ask, "Where do I stand now?" After that is determined, then one must ask, "Where do I want to go?" This then becomes the focus of one's efforts. Since people want so many things in life, it becomes necessary to narrow the list down to those things that are truly important.

John Goddard made such a list when he was fifteen years old. He wrote down 127 things he wanted to accomplish in life. By 1995, now in his sixties, he had accomplished 115 of his 127 goals. Included in his accomplishments were visiting the Great Wall of China, exploring the Nile River, riding a horse in the Rose Bowl Parade and learning to fly forty-eight different types of airplanes.[91] In asking himself what he wants to accomplish in life, it is important for a person to remember that success (motivation) is an ongoing process and not something that one eventually attains. When one goal is reached or soon to be reached another higher goal must be set so the process can continue.

The second step is perhaps the most important of the five. In this step a person makes a written plan and sets a deadline for its achievement. In a study done by Harvard University in 1980 the following results were obtained about the financial status of the American people:

Financially independent   3%

Live Comfortably   10%

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[89]Meyer, p. 71.
[90]Ibid., p. 73.
[91] Jack Canfield and Mark Victor Hansen, *The Aladdin Factor* (New York: Berkley Books, 1995), p. 65.

Live from Payday to Payday   60%

Require Welfare to Exist (State, Relatives, Other)   27%[92]

The only difference among the top two groups was that the top group had written

specific goals about what they wanted to accomplish in life, while the next group had no

written goals.[93] There was no difference in race, religion, background, gender, or any

other significant factor. The major difference in nearly every case was the factor of

written, specific goals. The simple act of thinking through and *writing* out a plan was

determined to be the reason for the difference in affluence among the American people.[94]

It is not difficult to understand why a written plan of action is so vital to goal

setting when one considers the benefits of a written plan. A written plan helps to

eliminate outside distractions and conflicts, because the focus is continually on the

written plan. The written plan is a constant reminder of what needs to be accomplished.

This allows a person to conserve time and energy that could be wasted on frivolous and

unimportant matters.

Although it is quite easy to see the benefits of a written plan, many people

overlook the second part of step two.[95] That is the deadline. The deadline becomes the

mechanism for accomplishment because it works on the individual. It helps to set a

challenge. It actually becomes a driving force to accomplish the desired task. It helps to

put the person into a positive mental attitude. For example, a person who is busy feels

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[92] Cited by Margaret Morgan Bynum, ed. *Speed Learning* (Mt. Laurel, New Jersey: Learn, Inc., 1986), p. 13.
[93] Bynum, p. 13.
[94] Ibid.
[95] Meyer, p. 75.

quite different from the person who is doing nothing. Human nature is such that a person feels pressured when he is lazy and procrastinating, and not when he is busy and active. It is no coincidence that people work best just before a deadline. Deadlines stimulate creativity and energy. Consider what happens in pro football in the last two minutes before the half or the end of the game. That is generally when the most exciting plays occur. The deadline is acting on the players just as a deadline works on the individual in goal setting.

The third step in goal setting is to develop a sincere desire for a particular result.[96] This is what makes the difference between a goal and a wish. Lots of people have wishes. Unfortunately, most people don't have the desire or the discipline to do anything about it. A sincere desire puts action into the plan. It provides the impetus for the movement required for success. It provides the resources for the strength to overcome unexpected obstacles.

This step is perhaps the most problematical for goal setting as a force for change within the church for servant leaders. Sincere desire is a necessary factor in providing the impetus for positive change in human behavior. The problem is not in the process itself, but in the things that people desire. Even secular writers understand that people do not always desire those things that lead to the development of godly character. In his book, *Create Your Own Future*, self-help guru Brian Tracy, recognizes that not everyone lives a life of high character.[97] In exploring why people do not practice the essential virtues of integrity and truthfulness which, in his opinion, lead to success in life, Tracy suggests the

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[96] Ibid., p. 82.
[97] Brian Tracy, *Create Your Own Future* (Hoboken, NJ: John Wiley and Sons, 2002), p. 226.

answer is contained in what he calls "the expediency factor"[98] of human nature. He summarizes the normal human being as "lazy, greedy, selfish, ambitious, ignorant, vain, and impatient."[99]

Tracy's description does not sound unlike that of Jesus' assessment of people's general character in Matthew 15:19: "out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander." If these are the things that people naturally desire, then there is a great challenge in the church to change the desires of its servant leaders from the things of men to the things of God.

The fourth step is to develop confidence.[100] Confidence comes from experience and from knowledge about a particular subject. By this point in the goal setting process experience and knowledge are solidly entrenched. The desire to accomplish the goal generally causes the individual to find out as much as possible about the idea, concept, attitude, behavior, or action that he would like to change. This is reinforced by the power of spaced repetition and the discipline that is inherent in the written plan of action. This desire also causes the individual to move toward the goal and to take action. This action, however wrong, bad, or inappropriate it might be, leads to experience. Experience, coupled with knowledge, leads to confidence.

The final step in the process is a determination to continue in the goal setting process until the goal is reached.[101] Certainly not all goals can be reached. There are times when circumstances, human weakness, or the will of God prevent the desired

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[98] Ibid.
[99] Ibid., p. 230.
[100] Meyer, p. 85.
[101] Ibid., p. 87.

conclusion in the goal setting process. Most failure, however, remains due to a result of quitting before the goal is reached or is due to a lack of effort on the part of the individual or group which has set the goal.

IV. Conclusion

In evaluating the secular leadership models available, I have concentrated on the primary means used to motivate or influence people. These are discussed in this paper as: 1) Cave Man Motivation Based on Fear; 2) Incentive Motivation Based on Reward; and 3) Attitude Motivation Based on Will. The first was summarily dismissed as being harmful in most situations and not in keeping with the biblical character of servant leaders whose desire is to positively influence others to serve God and man. The second has some potential as it is modified to reward exceptional behavior. However, that is not the usual method of using incentives as motivation. Rewards as a system for motivation generally creates unnecessary competition which tears down rather than builds up an organization. This leaves attitude motivation as the best potential fit for use in the church in the leadership development of servant leaders.

The church seeks to develop servant leaders who will act in God-pleasing ways and who will do so out of their own free will and not because they have been coerced or bribed to do it. Previously in this paper, this type of motivation was called attitude or self-motivation. As previously documented, it is always more effective than the other two methods of motivation because it is internal and therefore, has a greater chance of becoming more permanent. This is not to say that the power for the motivation of Christian servant leaders is internal, at least not in the sense described earlier for attitude

or self-motivation. The power is external. It comes from outside the person through the good news of salvation found in Jesus Christ. This power is the Word of God that has been read and studied and heard repeatedly by the recipient (Romans 1:16). It is found in the Gospel and in the Sacraments of Baptism and the Lord's Supper. Its efficacy is not dependent upon the power or frequency of the user and so is not internal in that sense, but depends rather on the power and the grace of God who has given His Word in the flesh and who acts through His means of grace.

The Incarnate Word is Jesus Christ, who has given the gift of faith to those who believe He is their Savior through His Holy Spirit. The Holy Spirit uses the written Word of God to empower and edify servant leaders. The power of God's Word lives in the hearts and minds of believers. They have been changed through that power from enemies of God to become His children. As loving children they are motivated by their Heavenly Father's love to use their God-given gifts to serve and to lead. In that sense, they are internally motivated for it is the power of God that works in them to do these things. It is not self-motivation in the sense that the business world defines self-motivation, but is Gospel motivation. It is self-motivation in that the will of the individual and the will of God have the potential to be in unison in setting goals and working toward their accomplishment for the glory of God and the service of others.

Christian leaders will ask the same questions mentioned earlier as potentially being asked by a secular employer or leader. How does the leader get an employee (or volunteer) to do something that the leader wants him to do? And how does the leader get the volunteer to do it willingly and without coercion from the leader? However, as the Christian servant leader asks these questions he always frames the questions according to

the Laws and will of God. And so the goals and desires of the servant leader flow from the goals and desires of God as derived from Scripture and further determined in the context of the ministry in which the local church operates. Therefore, when the Christian leader asks questions as to how to motivate a volunteer or staff member, it is not with a thought of manipulation or coercion, but stems from a genuine desire to serve God and man. That desire includes a loving concern for the growth and development of the follower and is not focused simply on completing a necessary task. The modus operandi has switched from a strategy of external (fear or incentive driven) to internal (attitude or self-driven) in the sense described above (motivated by the love of God).

In order for a change to occur there must be a force. For the Christian servant leader the force is in the Gospel which has changed his life to be lived no longer for himself, but for God. Goal setting and spaced repetition become tools in which humans can place their own will in submission to God's and can use all of the power at God's disposal for the accomplishment of His purposes.

Chapter 4: Insights on Leadership from Church Growth and Church Health

I. Insights on Leadership from Church Growth Studies

A. A Theological Perspective of Church Growth

As the search continues for a "fit" model for servant leadership in the church, leaders would do well to examine some of the "Church Growth" methods that are currently in vogue. As discussed in the previous chapter there are numerous "Business" models from which to draw applicable methods for the church. Just as it is impossible to look at every business model, it is also impossible to look at every church growth method. And so the possibilities will be gleaned down to a few. Some of what is discovered will be determined to be of little value, and in extreme cases, will be detrimental to the concept of servant leadership, and so will be discarded. However, just as in the business model, there is also valuable insight to be learned by the church in studying this second model of leadership principles for the church.

The place to begin in the study of Church Growth methods is to develop working definitions for "Church Growth" and "Church Growth Principles." Donald McGavran, a former missionary to India and later the founding dean at Fuller Seminary School of World Missions, is generally credited as being the founder of the Church Growth Movement. Other influential Church Growth leaders include C. Peter Wagner, Alan R. Tippett, George Hunter, Win Arn, and Vergil Gerber. As these individuals have been advocating certain principles for more than 30 years and have influenced a large segment

of the worldwide church through these principles, it is logical to look to them for definitions of Church Growth and Church Growth Principles.[102]

According to McGavran, Church Growth emphasizes the fact "that the mission of the church included not only the proclamation of the Gospel but also *persuading* the lost to make a decision for Christ and working to get them to become responsible members of the body of Christ."[103] McGavran defines Church Growth Principles as "a worldwide truth which, when properly applied, along with other principles, contributes significantly to the growth of the church."[104] He further asserts that these principles are rooted in Scripture when he and Win Arn state: "Scripture is the major source of Church Growth thinking. The New Testament is a series of Church Growth documents. The Gospels, the Book of Acts, and the Epistles were written by missionaries for missionaries. They were written by Church Growth people to Church Growth people to help the church grow."[105]

Waldo Werning of the Lutheran Church-Missouri Synod, and someone closely associated with church growth models in that denomination, offers the following summary of church growth principles:

> The church growth approach is a concentrated effort to effectively use the members' time and resources to provide proper motivation for stimulating growth, to provide criteria for analyzing the church programs, and to test the soil for potential harvest. There is a stress on the use of spiritual gifts and the adopting of evangelistic methods in a specific community. It is held that growth will result whenever a church believes growth is God's will and they pray for it, plan for it, work toward it, and evaluate the results of carefully followed strategies. The motive is not to increase the membership or raise more money but to tell the world of God's gracious

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[102] *Evangelism and Church Growth with Special Reference to the Church Growth Movement*, A Report of the Commission on Theology and Church Relations of The Lutheran Church—Missouri Synod, p. 25.
[103] Ibid., p. 26.
[104] Donald A. McGavran and Winfield C. Arn, *Ten Steps for Church Growth* (New York: Harper & Row, 1977), p. 127.
[105] McGavran and Arn, *Ten Steps*, p. 24.

love for all sinners, which is shown in God's gift of His Son Jesus Christ for the salvation of all.[106]

In spite of the many glowing reports on Church Growth and its methods of reaching the lost, there are those who contend that churches should be very cautious before implementing these methods. Critics of Church Growth Principles contend that it is a "mechanical or psychological approach to arouse church members to do that which they are not motivated to do"[107] and that "it is man doing God's work."[108] As such it is heretical and has no place in the church and should not only be avoided, but also condemned. Indeed, if such principles deny the Holy Spirit's activity in bringing people into a right relationship with Christ, they should be condemned. On the other hand, if church growth concepts have biblical foundations and help church leaders to more effectively use the Word of God for the growth of God's kingdom in specific cultural and sociological settings, then it is worth taking a look at such concepts.

Church growth advocates charge that the church has become complacent and does not grasp the urgency of proclaiming the Gospel to a lost and dying world. Such an urgency is necessary in this view because the heavenly Father is not willing that even one person should perish (2 Peter 3:9). C. Peter Wagner writes,

> Our Lord, for example, is clearly not pleased with:
> --fishing without catching (Luke 5:4-11)
> --an empty banquet table (Luke 14:15-23)
> --sowing without reaping (Matt. 13:3-9)

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[106] Waldo Werning. *Vision and Strategy for Church Growth, 2nd edition* (Grand Rapids: Baker Book House, 1983), p. 13.
[107] Werning, p. 9.
[108] Ibid. p. 9.

--a fig tree that bears no figs (Luke 13:6-9)
--lost sheep that are not brought into the fold (Matt. 18:11-14)
--a lost coin that is sought but not found (Luke 15:8-10)
--ripe harvests that are not reaped (Matt. 9:36-38)
--proclamation without response (Matt. 10:14)

Church growth believes that unfruitfulness is a terrible disease. The remedies are diagnostic research, prescriptive treatment, and strategic care.[109]

The question that needs to be raised by church leaders is how much of this diagnostic research, prescriptive treatment, and strategic care is biblical and how much is simply expedient and potentially heretical in the name of growth?

Advocates of church growth might make the case that the principles have been misconstrued as Werning suggests in his *Renewal for the 21st Century*:

The Church Growth movement through its founder Donald McGavran contributed much to the study of the church and its effectiveness in practice. Unfortunately, a diverse number of leaders have weighted the movement with their own interpretations and flavored it with individual theologies so that we believe it best to deal with church growth generically as method. The method basically involves evaluation, goal setting, and planning of strategies. . . .theology will be involved but it must be the theology of the church involved, not of others which also utilize church growth.[110]

For many in Lutheran circles it is not as easy to distinguish between generic "church growth" and the Church Growth Movement started by McGavran as it is for Dr. Werning. Therefore, this study will focus primarily on distinguishing what is potentially healthy and valuable for the church and what is potentially dangerous for the church, regardless of whether it is generic or not. Two questions that can help sort through the

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[109] C. Peter Wagner, "'Church Growth'" More Than a Man, a Magazine, a School, a Book," *Christianity Today* (December 7, 1973), p. 12.
[110] Waldo Werning. *Renewal for the 21st Century Church* (St. Louis: Concordia Publishing House, 1988), pp. 147-148.

clutter are: 1)What is the proper Lutheran attitude regarding the use of Church Growth principles? And, 2)What are the most serious theological dangers associated with the Church Growth Movement that the Lutheran pastor and church must guard against?

The proper Lutheran attitude is to approach these principles with caution and to examine them in the light of Scriptures and the Lutheran Confessions. This means that they will not be completely abandoned without receiving a fair hearing, and in some cases, they can be adopted or modified to be useful in the local congregation and the community that it serves. They should not be completely abandoned because some of these principles are Biblical principles or simply first article realities that are useful. Others appear to have been spawned in the realms of psychology and sociology, and so they should be examined carefully to determine if they have a place in the church, and to determine if they conflict in any way with Biblical or confessional principles.

The Commission on Theology and Church Relations (CTCR)[111] of the Lutheran Church-Missouri Synod offers some helpful evaluation guidelines, which include some hard questions that a congregation and its pastor(s) should look at in evaluating its own methods of church growth and evangelism. For example: Does the program or technique present both the Law and the Gospel, or does it have a built in humanistic tendency to assume that all people are "good at heart" and have no need to hear that they are sinners?[112] Does the program present the Gospel in such a way that suggests that people are able to make a decision for Christ on their own without the working of faith through the Holy Spirit?[113] Is the focus of the program on the individual or on what Jesus Christ

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[111] *Evangelism and Church Growth with Special Reference to the Church Growth Movement* (St. Louis: CTCR, September 1987).

[112] CTCR, p. 37.

[113] Ibid., p. 40.

has done for us?[114] Does the program distinguish between believers and disciples?[115] Honest answers to these and other questions will help a congregation determine whether it is making disciples through the use of Word and Sacrament or is attempting to do so through primarily human efforts.

The second question churches should ask before adopting Church Growth Methods is: "What are the most serious theological dangers associated with the Church Growth Movement that the Lutheran pastor and church must guard against?" The most serious danger is in the attempt to make disciples through human efforts, and in so doing, to diminish the use of the Word and Sacraments, which are the true means by which God makes disciples.

Though it is apparent that there is a place for church growth "strategies" that will help local congregations be more effective in the presentation of the Gospel; congregations and pastors must be careful that these strategies do not themselves come to be viewed as a "means of grace." As the CTCR suggests, "strategies do not in themselves build the church."[116] They are to be used to serve the Gospel "to the extent that they help the congregation organize itself so that more members will participate in its evangelism program,"[117] and so that more unbelievers will be reached with the Gospel.

The church's primary effort, therefore, "must always be to proclaim the Gospel which alone can make lost sinners wise unto salvation through Jesus Christ."[118] It is the Holy Spirit, as He works through the Good News of salvation in Jesus Christ, who creates faith in the human heart where there had been no faith previously. Strategies can

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[114] Ibid., p. 37.
[115] Ibid., p. 40.
[116] Ibid., p. 23.
[117] Ibid.
[118] Ibid., p. 9.

be useful, but it is God who builds His church. Indeed, He has given the church all the necessary resources to carry out the mission for which it has been called. These resources are, strictly speaking, the means of grace, the Gospel and the sacraments. It is through these means that God builds His church. As the CTCR says, "In this sense, the means of grace are not simply one item among many others. They are the most crucial dimension of the church's life and work;"[119] and as the Apology to the Augsburg Confession affirms, "The real adornment of our churches is godly, practical, and clear teaching, the godly use of the sacraments, ardent prayer, and the like."[120]

In keeping the church's mission straight--which is to make disciples of all nations--and in keeping the means for doing so in their proper foremost and primary position; then the church can adequately look at the leadership strategies and methods of the Church Growth Movement and determine how they may be useful in connecting the Gospel to people. That is what this next segment of the paper will do. It will look at some of the potentially helpful strategies in leadership development from some of the foremost "church growth" or church leadership authors. It will evaluate these strategies and determine which are biblical and confessional and might profitably be incorporated into the Gospel proclamation strategies of the church. It will also identify those leadership strategies which are first article realities and evaluate them to determine if they can also be used to accomplish the church's purpose of making disciples. Those strategies and concepts that do not fit these criteria can then, in good conscience, be dismissed by the church and placed on the scrap heap of good intentions gone awry. The

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[119] Ibid., p. 50.
[120] Ap XXIV, pp. 50f.

church will know that it has been faithful in its mission to make disciples and has used all the resources at its disposal.

B. A Church Growth Strategy of Leadership Development

1. A Working Definition of Leadership

Those who have contributed to the field of "leadership development" may not be included in a list of those usually associated with the Church Growth Movement; at least they aren't in the list of first generation Church Growth advocates.[121] The authors to whom this study will look are individuals that we might call "second" or "third" generation Church Growth proponents. Their focus is primarily in the field of leadership development and many of the principles they use are also being used in secular ventures, such as other non-profits or even in business. This is the opposite approach of what the first generation of Church Growth advocates proposed when they borrowed principles of growth and leadership from the business environment.

In order for any Church Growth Principles to be executed (however we define them); they must be executed by Church Growth adherents. And so it follows that to be most effective these adherents would be the leaders of the local congregation who will have the most influence in their particular context. These leaders will certainly include the called pastoral leaders and the lay leaders who are elected or appointed to serve with them, or who exert the most influence in their congregations and communities.

In discussing Leadership Development there must first be a working definition of leadership. What exactly is meant by this word "leadership?" Unfortunately, there is no

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[121] This portion of the study does not include what I call First Generation Church Growthers like Win Arn, Donald McGavran, and C. Peter Wagner. It focuses instead on a new breed of Leadership Development advocates like John Maxwell, George Barna, Thom Rainer, etc.

universal definition of leadership either in the church or secular arena. Ask ten leaders what is meant by "leadership" and you will get ten different answers. Ask ten authors of leadership books and you will get ten different definitions. This is understandable since leadership is an art and not a science. As in any type of art, the beauty (and in this case the definition) is in the eyes of the beholder. Nevertheless, the list can be narrowed down by going to the top authorities in the field of leadership. George Barna, who specializes in research for Christian churches and church-related groups has done just that. In his book, *Leaders on Leadership*, he narrows it down to the following:

"Leadership is…doing the right things." (Warren Bennis and Burt Nanus)

"Leadership is when persons with certain motives and purposes mobilize, in competition or conflict with others, institutional, political, psychological and other resources so as to arouse, engage and satisfy the motives of followers." (James McGregor Burns)

"Leadership is getting others to want to do something that you are convinced should be done." (Vance Packard)

"Leadership is mastering paradoxes and what they stand for." (Tom Peters)

"Leadership is influence." (J. Oswald Sanders)

"Leadership is mobilizing others toward a goal shared by the leader and followers." (Gary Wills)[122]

Most of these definitions are not adequate to describe the leadership requirements for the church. For one thing, they could just as easily fit for a business leader as they could for a church leader. To be sure, there is some overlap in leadership qualities from the secular world to that of the church leader. However, there are also grave differences.

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[122] George Barna, ed., *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), p. 21.

For example, Vance Packard's definition smacks of manipulation, the very thing that is so rampant in the secular arena that needs to be avoided by church leaders. Manipulation has as at its root motivation the need to be in control and imposes its will over that of others. In servant leaders for the church, God is looking for servants who have the ability to lead and who can put the needs of others above their own.

Other definitions such as that of Bennis and Nanus sound nice but are too broad to be of much use. There are many things that people, including leaders, do that are right but are of no leadership value. Any of the 10 commandments could be used as an example of doing the right things, even godly things, but they would not be construed as leadership principles in most instances.

Of the definitions examined by Barna, he chooses Wills' example as the best of the lot. Indeed, there is much to recommend it. It focuses on five key attributes of a leader. "A leader is one who mobilizes; one whose focus is influencing people; a person who is goal driven; someone who has an orientation in common with those who rely upon him for leadership; and someone who has people willing to follow them."[123] Still there is more to distinguish a godly leader from secular leaders and from the followers that they lead than that which is included in this definition. Therefore, in spite of the virtues of Wills' definition, Barna offers something better. "A Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place."[124] This definition will serve as a guidepost for Rivercliff in evaluating leaders and developing a manual and process that seeks to enhance these qualities. It will further

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[123] Ibid., p. 23.
[124] Ibid., p. 25.

determine whether other "Church Growth" methods or principles are potentially useful in the process. In other words, if the principles evaluated by the church do not fit Barna's definition for "Christian" leaders; then they will not pass the even more rigorous test of Scripture and the Lutheran Confessions. This method will save the church time and effort in evaluating materials from the "Church Growth" field.

2. An Evaluation of Barna's Definition for Leadership

a. A Christian leader is called by God to lead.

Not every Christian is called by God to be a leader. All Christians are called to be followers of Christ, but only a few are called to be leaders of other Christians. Whether followers or leaders, all Christians are to serve God and their fellow man. Leaders serve most effectively when they lead. It is their unique abilities and characters that make them uniquely suited for the task of servant leadership. While most of the leadership literature in both the church and secular field focuses on these competencies, some devotion to the calling and the character of leaders is also necessary. Barna raises eight signposts[125] that he feels indicate whether a leader has likely been called to be a leader in the church. It would belabor the point to examine all eight and in the mind of the writer, it seems that most of these so-called indicators could be included in the subcategory of godly characteristics or leadership competencies. The one category, however, that seems to stand out from the rest is in the whole realm of "vision." It seems prudent, then, to concentrate on the question of "vision" in the evaluation of one's being "called" by God into a position of leadership.

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[125] Ibid., pp. 26-27.

One thing to make clear before going any farther is to make clear that this "calling" of a person into leadership, particularly into a position of lay leadership in the church, is not the same as the divine call that a pastor has been given by a congregation to serve as its shepherd. Nor is the "call" into a lay leadership position referring in the same way as a pastor who has an inward conviction urging the individual to enter into the ministry. Eugene Klug emphasizes this clear distinction between the calling of a pastor to the office of the ministry and a layman to a position of leadership: "It is the call into the office which distinguishes the pastor from the other royal priests."[126] Luther further clarifies the distinction:

> Here is an example. If a layman should perform all the outward functions of a priest, celebrating Mass, confirming, absolving, administering the sacraments, dedicating altars, churches, vestments, vessels, etc., it is certain that these actions in all respects would be similar to those of a true priest, in fact, they might be performed more reverently and properly than the real ones. But because he has not been consecrated and ordained and sanctified, he performs nothing at all, but is only playing church and deceiving himself and his followers.[127]

The calling into a position of leadership is more closely akin to the calling into a particular secular vocation in which the individual still has the capacity to serve God. As the Apostle Paul writes in 1 Corinthians 10:31, "So whether you eat or drink or whatever you do, do it all for the glory of God."

To return then to perhaps the most unmistakable sign of leadership and an apparent indicator of God's calling a person to a position of leadership; the issue of *vision* needs to be examined. Leaders see things differently from everyone else. They have an ability to see the big picture. They just see things before everyone else does. John

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[126] Eugene Klug, *Church and Ministry* (St. Louis: Concordia Publishing House, 1993), p. 230.
[127] *LW* 25, pp. 234ff.

Maxell, New York Times best selling author, motivational speaker, and long-time pastor of Skyline Wesleyan Church and now President of Injoy in Atlanta, Georgia, is such a visionary leader. In his book, *The 21 Irrefutable Laws of Leadership*, he quotes leadership expert Leroy Eims as saying, "A leader is one who sees more than others see, who sees farther than others see, and who sees before others do."[128] Maxwell offers an acrostic which is a helpful reminder of the power of vision in the life of the leader:

> **P**redetermine a Course of Action.
> **L**ay Out Your Goals.
> **A**djust Your Priorities.
> **N**otify Key Personnel.
>
> **A**llow Time for Acceptance.
> **H**ead into Action.
> **E**xpect Problems.
> **A**lways Point to the Successes.
> **D**aily Review Your Plan.[129]

This acrostic is a clever tool that leaders use to plan ahead and it is used at Rivercliff to help each board chairperson determine clarity of vision in his particular area of service.[130] PLAN AHEAD underscores the God-given gift that called leaders have of seeing and projecting vision to those who follow. A good leader doesn't just have vision, but he also needs to communicate that vision to the people. As Maxwell asserts, "Leaders who navigate do even more than control the direction in which they and their people travel. They see the whole trip in their minds before they leave the dock. They have a vision for their destination, they understand what it will take to get there, they

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[128] John Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville: Thomas Nelson, 1998), p. 36.
[129] Ibid., p. 40.
[130] I have found it particularly useful as I plan ahead for each new project or endeavor that is implemented at the church. A large sign with this acrostic, PLAN AHEAD, sits on my desk where I can't miss it.

know who they'll need on the team to be successful, and they recognize the obstacles long before they appear on the horizon."[131]

An important component of visionary leadership is the ability to plan ahead. Most who do not have such an ability or calling to lead can only see things in the present. Visionaries somehow are able to see the future unfold in their minds, and then they have the ability to strategically act in ways that bring about a superior future. Burt Nanus identifies the importance of such thinking when he says, "Indeed, vision is where tomorrow begins for it expresses what you and others who share the vision will be working hard to create. Since most people don't take the time to think systematically about the future, those who do—and who base their strategies and actions on those visions—have inordinate power to shape the future. Why else would such great historical figures as Moses, Plato, Jesus and Karl Marx have had such enormous influence on succeeding generations?"[132]

Vision, then, as Barna puts it, "Is a clear mental portrait of the future."[133] It must be understood, however, that this vision doesn't come immediately from the leader. True vision comes from God.[134] This is not in the sense of an immediate revelation from God, but is simply the acknowledgement that unless God is involved there will be severe limitations to one's picture of the future. Human vision is always limited. After all, humans, no matter whether called by God or not, are still sinners. They are fallen and flawed and if the vision originates from humans, the vision will remain flawed and

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[131] Ibid., p. 36.

[132] Burt Nanus, *Visionary Leadership* (San Francisco: Jossey-Bass Publishers, 1992), p. 8.

[133] Barna, *Leaders on Leadership*, p. 47.

[134] Ibid., p. 48.

incomplete. Furthermore, if the vision is not from God, it can lead people into great danger.

Consider the political visions that Hitler, Lenin, Marx, Mao Tse Tung and others have had over the centuries, and it is easy to see the dire consequences selfish human vision has had on those who have followed them. That is why at Rivercliff, the church council, the board chairmen, and staff are constantly encouraged to lift up the vision of the church and for each particularly area of service to the Lord in prayer. Furthermore, all leaders in the church are encouraged to constantly be in the Scriptures to look for God's help in more clearly seeing the "preferred future" of the ministry at Rivercliff.

There is extreme danger for those people who follow a leader who has no vision, if such a person can even be called a leader. Still, there are many instances in which people have followed an alleged leader to their peril. Solomon wisely predicts such peril when he says in Proverbs 29:18, "Where there is no vision, the people perish" (KJV). Christian leadership is incumbent upon having vision and that vision must be from God and not just an idea for ministry that the leader has hatched on his own. So how does the leader know if an idea is God's vision or his own? There is no universally agreed upon strategy for deciphering such things, but there is more than enough evidence in Scripture, in history, and in the lives of Christian leaders to give a few clues. George Barna suggests that four things are necessary to determine that vision is from God. 1) Know yourself. 2) Know your ministry environment. 3) Know God. 4) Know objective wisdom.[135]

God doesn't generally grant visions to people these days in the form of immediate revelations as He sometimes did in Bible times. The vision necessary for leadership is not something that comes to leaders in a trancelike state or on the top of God's holy

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[135] George Barna, *The Power of Vision* (Ventura, CA: Regal Books, 1992), p. 75.

mountain carved in stone. Vision is that clear mental image Barna described that "is a reflection of what God wants to accomplish through you to build His Kingdom."[136] God uses means to accomplish His mission. He still uses the proclamation of His Word and the administration of His Sacraments to bring forgiveness and salvation to people. And He still uses people as instruments in accomplishing His purpose. In order to be used, leaders need to have a good understanding of who and what they are. They need to know the context into which they have been called. They need to know how God works in and through His Word. They need to have some history with God in how He works in their lives and in the lives of other Christian leaders. They need to know the problems that confront their church and area of ministry. And they need to exercise some godly wisdom. As the Book of Proverbs warns, "Every prudent man acts out of knowledge, but a fool exposes his folly" (Proverbs 13:16).

Certainly a part of the process will be the study of God's Word as previously mentioned (know God). This study, of course, goes beyond the merely academic and is essential to know the heart of God as well as His purposes. At the same time, a renewed prayer life is essential for the leader in communicating with God his thoughts and questions about the vision God gives. Andy Stanley, pastor of North Point Community Church in Atlanta says, "Prayer is critical to vision development. Here's why: We see what we are looking for; we often miss what we don't expect to see...Prayer keeps us looking. Prayer keeps the burden fresh. It keeps our eyes and hearts in an expectant mode. Prayer doesn't force God's hand. But it keeps us on the lookout for his intervention."[137] In other words, prayer sensitizes leaders to God's plan and His will so

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[136] Ibid., p. 29.

[137] Andy Stanley, *Visioneering* (Sisters, OR: Multnomah Press, 1999), pp. 30-31.

that leaders aren't seeing things purely from a limited human perspective. Therefore, when God begins to do something in the lives of servant leaders or in the life of the church, they are less apt to miss it. Looking for something doesn't necessarily mean a person will find it. But it sure increases the odds of seeing something if it is there to be seen, especially when God is presenting it for the purpose of building His kingdom.

Seeking the counsel of other Christian leaders is also important. As Barna says, "One of the greatest values they (other Christian leaders) bring to your life is their ability to speak honestly and openly regarding your efforts to serve God. In like manner, how fruitful it is to have those people offer their perceptions regarding your ideas on God's vision for your ministry."[138] At Rivercliff, the board chairmen are put together with a prayer partner, who not only prays with each servant leader but also serves as a sounding board for the leader's vision. It is a mentoring relationship in which past chairmen or other qualified mentors encourage and support the leadership process. They meet together on a weekly basis either in person or over the phone as they review a checklist of activities and attitudes incumbent of a servant leader.[139]

Some people have been identified at an early age by church leaders to indicate the possibility of God someday calling them into leadership in the church. Traditionally, that has been done in the Lutheran Church by pastors who are on the lookout for young men who might also serve someday in the pastoral ministry. On a much broader basis, all church leaders should keep their eyes open for those the Lord might call into a position of servant leadership. Larry Crabb, who has written several books on leadership in the

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[138] Barna, *The Power of Vision.*, p. 92.
[139] See Appendix C.

church expands upon the power and importance of casting a vision for another person's life when he writes:

> What would it be like if we had a vision for each other, if we could see the lost glory in ourselves, our family, and our friends. What would the effect on your sons or daughters be if they realized that you were caught up with the possibilities of restored glory, of what they could become—not successfully, talented, good looking, or rich but kind, strong and self-assured, fully alive.
>
> When people connect with each other on the basis of a vision for who they are and what they could become; when we see in others what little of Jesus has already begun to form beneath the insecurity, fear and pride; when we long beyond anything else to see that little bit of Jesus develop and mature; then something is released from within us that has the power to form more of Jesus within them. That power is the life of Christ, carried into another soul across the bridge of our vision for them, a life that touches the life in another with nourishing power. Vision for others both bridges the distance between two souls and triggers the release of the power within us.[140]

Having been identified at an early age as someone gifted by God with leadership ability may be beneficial to the potential servant leader. However, it doesn't ensure that he will quickly sprout those abilities and never struggle in his leadership. Nor does it ensure that he will always have a compelling vision for his life.

It seems as though there is a progression in the process of becoming a godly leader. That progression will vary from leader to leader, just as the acquisition of any skill, character trait, deeply held value, or other quality develops in a person over time. Somewhere at the bottom of the hierarchy are those who might be called "visionless." The visionless person will never be a leader until he develops vision, but beginning at this point assumes that he may

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[140] Larry Crabb, *Connecting* (Nashville: Word, 1997), p. 65.

someday become a leader. Barna says that "Life is an endurance test for these folks, and hanging around them is a test of patience as well, especially for the vision driven. The visionless person lives by the motto: 'It's all downhill from here.'"[141]

This progression continues until a person becomes, as Barna says, "vision driven."[142] Now the leader's entire life is driven by the potential released by the vision God has shown him for the lives of the people the servant leader has been charged to lead. The motto of the vision driven leader becomes: "The best is yet to come."[143] The progression is rarely smooth; it may even be difficult and prolonged, but when it occurs it is yet another sign that such a person has been called by God into a position of servant leadership.

The goal at Rivercliff is to develop servant leaders who are "vision driven." Servant leaders are asked to consistently write down the plans for their service area and show how those plans fit into the larger vision of the church. They are encouraged to specifically write vision, mission, values, and goal statements for the board which they chair.[144] Each month when their specific board meets the first thing that is done, immediately following a devotion and prayer time, is to review those statements. It is essential to develop a culture at the church where every question asked about the ministry is quickly answerable according to the vision, mission, and values of the church. Whether it is a question of budget or procedure or personnel the question should be framed in

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[141] George Barna, *Turning Vision into Action* (Ventura, CA: Regal Books, 1996), pp. 104-105.
[142] Ibid., p. 105.
[143] Ibid.
[144] See Appendix C.

such a way as to know if the answer is consistent with the church's vision to "become an anchor of faith in the North Atlanta community, strengthening the saved, reaching out to the lost, and planting new missions and ministries that impact lives for Christ." If the answer is in the affirmative then further goals, strategies, and tactics can be made to help bring the vision into reality.

b. A Christian leader is a person of Christlike character.

A second component of the definition of godly leadership looks at the character of those who would be servant leaders within the church. Certainly every Christian leader is a sinner and will continue to depend on God's grace in forgiving sin and in using a sinful human being for His purposes while on earth. Still, the Christian leader will be growing and maturing in his relationship with God as he develops the character as well as the skills that are necessary for servant leadership.

This second point is simply to separate skills—the things that the servant leader does—from his character—who the servant leader is. Perhaps they cannot be entirely separated, but the focus on *becoming* over *doing* can be made. As Jane Fryar asserts, "We cannot transform ourselves into Christlike servant leaders any more than a mud turtle can sprout wings and teach itself to fly. Our Lord teaches that He must work the metamorphosis we need (Romans 12:1-2). In the Sacrament of Holy Baptism we have been given a new identity. The Spirit continues to work that new identity in our hearts as He integrates our thoughts and desires, shaping us daily into the image of Christ

Himself."[145] The focus of this second signpost for Christian leadership, then, is that the character of Christ is becoming more and more evident in the leader's life.

At Rivercliff each servant leader is monitored by his mentor, as well as by the Overseeing Pastor, as to faithfulness in worship attendance, Bible study, small group participation, and the reception of the Lord's Supper. While it is understood that a person's character cannot be fully measured (the Holy Spirit alone can know what is in a person's heart), it is certainly possible to measure one's faithfulness in receiving the means that God provides to shape us into the image of Christ. When a servant leader is in need of encouragement of renewed participation in the means God provides, the mentor is available to quickly provide it. This would not be the case if he had not monitored the servant leader's participation. The Overseeing Pastor also regularly meets with the servant leaders as a group and on an individual basis to provide encouragement and needed counsel.

c. A Christian leader possesses functional competencies that allow him to perform tasks and guide people toward accomplishing the ends of God's servants.

A third component of the definition for godly leadership involves the skills or competencies of the servant leader which are utilized in the leadership of others. Again it would be impossible to make an exhaustive list of all of these competencies just as it was to develop a strict definition for leadership or list all the signposts that indicate a person has the ability to lead; but it is possible to draw upon the large body of knowledge in the field to point to a few competencies that most Church Growth leaders would agree upon.

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[145] Jane Fryar, *Servant Leadership* (Saint Louis: Concordia Publishing House, 2001), p. 14.

John Maxwell may have written more about leadership in the church than any person alive and so it might be prudent to take some of the skills of leadership that he describes in these books as a starting point. His bottom line message is that no matter how gifted he or she might be "the leader can't do it alone."[146] To be successful, the leader must develop other leaders around him. New leaders continue the cycle of developing even more leaders.

Maxwell says that the greatest leadership principle he has ever learned is: "those closest to the leader will determine the success level of that leader."[147] It is a principle that has been largely ignored in the local church. Most churches seem to isolate the leadership (read "pastor") altogether. The pastor and even the lay leadership are generally encouraged to develop a following rather than to develop leaders. This following isn't gathered to promote the self interests of the pastor or to give him a power base, but to accomplish the mission of the church. Since the pastor has been trained to lead the charge up the proverbial hill, and because he is so often so far ahead of his constituents in seeing the vision, there are usually very few followers who are close to him. Those who are close usually are not of the ability (or the relationship is not strong enough) to positively effect the success of the leader.

Even in a larger church with multiple pastors the emphasis is often on a "staff-driven ministry." The staff is expected to drive, rather than lead, the congregation in ministry. Any farmer worth his salt knows that you drive cattle and lead sheep. In Scripture, God's people are often depicted as sheep with the pastor as the shepherd. The shepherd does not drive the sheep, nor should the pastor drive his sheep. Driving sheep

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[146] John Maxwell. *Developing the Leaders Around You* (Nashville: Thomas Nelson, 1995), p. 2.
[147] Ibid., p. 3.

or people pushes them away. On the other hand, leading sheep or people brings them closer to the shepherd. If pastors are to be more effective in leading a congregation, they will need to bring other effective leaders along side of them and include them as a part of the leadership team.

The question that needs to be asked then is why pastors have been reluctant to bring strong lay leadership along side of them. Maxwell quotes Peter Drucker as saying, "No executive has ever suffered because his people were strong and effective."[148]

Perhaps Rivercliff Lutheran Church has not consistently grown in the last decade because there has not been a conscious effort to train the lay leaders and help them make necessary changes to reach their goals for growth, both corporately in the church, as well as individually in their own lives. Certainly there are many other factors at work in the church, including in Rivercliff's case, a retirement of the senior pastor and the departure of the associate pastor within a span of two years. Still, one can wonder at what might have been if there had been a consistent pattern of lay leadership training over the years and a corporate mind-set of sharing the leadership load with gifted laypeople. The future will be even more telling as such a mind-set of sharing the leadership load is incorporated into the culture of the church at Rivercliff.

C. Conclusion

Leadership Development is an area of Church Growth that appears to offer a great deal of benefit to the church. Unlike some of the earlier first generation theories from the Church Growth Movement, these second and third generation ideas are geared more to develop the Christlike character and first article skill levels of church leaders than to

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[148] Ibid., p. 7.

grow the church itself. So instead of providing secular marketing tools to replace the proclamation of the Gospel, as was the tendency of earlier Church Growth strategies, Leadership Development seeks to better equip servant leaders of the church to use their God-given skills to proclaim the Gospel message to the community and within their area of responsibility within the church. In the development of godly leaders within the church who become God's effective tools of planting Gospel seeds, God grows His church.

II. Insights on Leadership from Church Health Studies

A. The Congregation as "Body"

The second major area to be scrutinized for its potential as a leadership model within the church is what might be termed "congregational health." This model takes much more of a systems approach than the Leadership Development model. In this model the analogy of a healthy body is used to represent the local congregation. Peter Steinke, who wrote the book *Healthy Congregations*, likens congregational health to that of any other organism's health. He says, "Health is wholeness. Health means all the parts are working together to maintain balance. Health means all the parts are interacting to function as a whole. Health is a continuous process, the ongoing interplay of multiple forces and conditions."[149]

Any model that helps congregational members work together as a part of the body to accomplish God's purposes will be a useful one. After all, Scripture uses such an analogy when it refers to the church as the "body of Christ" in the New Testament. Christ is identified as the "head" of the body which is composed of many parts and yet

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[149] Peter Steinke, *Healthy Congregations: A Systems Approach* (The Alban Institute, 1996), p. vii.

functions as one. Each part of the body is integral and important to the body, none being more important than the other, but each is necessary for the body to function properly (1 Corinthians 12:12-26; Ephesians 4:1-16; Colossians 2:19). In the same way the various members of a congregation work together under the headship of Christ to accomplish God's purpose for the church.

Since Scripture speaks of the church as a "body," an organic approach can help bring some understanding to the functioning of a church as healthy or not. Organic life is continually searching for balance, which is characterized by the interplay of wellness or illness, soundness or injury, order or disorder, ease or disease. Disease, then, is not the absence of health, but rather a disruption of the body's balance. And so, according to medical doctor Larry Dossey, what might be known as "disease" is, in fact, the body's way of restoring the balance the disease has disrupted.[150] This means that many of the "symptoms" of disease are actually the body's healing resources at work. For example, when a child has a "temperature" it is the body's homeostatic response to kill germs that have invaded the system and restore the body to a steady environment once again.

Healthy bodies and healthy congregations will get "sick" from time to time. What is important is how the body or the congregation responds so that it might become whole again. Since this paper is written to provide a model for servant leadership in the church, our discussion of congregational health will revolve primarily on what is necessary to keep the congregational body whole. In particular, the focus will be on how the clergy and laity can work together to serve the body of Christ in a healthy fashion.

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[150] Larry Dossey, *Meaning and Medicine* (New York: Bantam Books, 1991), p. 212.

B. Healthy Congregations Have a Balance Between Clergy and Laity

Rick Warren, pastor of Saddleback Church in California, and author of *The Purpose Driven Church,* suggests that an unhealthy congregation is simply out of balance.[151] A church that is out of balance is like a building that does not have a solid foundation.[152] The foundation, according to Rick Warren, is a clear, God-given purpose.[153] Therefore, if a church is not purpose-driven, it is not healthy. Of course, it is understood that this purpose is a godly purpose and not a selfish or pagan purpose. As long as the mission is the same as the one identified in Chapter 1 of this paper, there is no inherent problem with Warren's statement. To put it succinctly, the church exists to distribute God's forgiveness of sins through the means (Word and Sacraments) that God has given her.

Warren promises that in reclaiming the proper focus of the church, pastors and church leaders can grow the church. And so he asserts that "if you serve in an existing church that has plateaued, is declining, or is simply discouraged, your most important task is to redefine your purpose. Forget everything else until you have established it in the minds of your members. Recapture a clear vision of what God wants to do in and through your church family. Absolutely nothing will revitalize a discouraged church faster than rediscovering its purpose."[154]

When the Lutheran Confessions talk about church health it does so from an entirely different perspective.

> To obtain such faith God instituted the office of the ministry, that is, provided the Gospel and the sacraments. Through these, as through

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[151] Rick Warren, *The Purpose Driven Church* (Grand Rapids: Zondervan, 1995), p. 16.
[152] Ibid.
[153] Ibid.
[154] Ibid., p 81.

means, he gives the Holy Spirit, who works faith, when and where he pleases, in those who hear the Gospel. And the Gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this.[155]

The implication is that the Holy Spirit, working through the means (Gospel and the sacraments) God has given, works faith in those who hear the Gospel. It is in such a way that the church then grows as those who have heard and responded to the Gospel become faithful members of the local church. Since a Lutheran perspective understands that this growth comes from God and not from the efforts of man, Warren's comments (focusing on God's purpose) can be taken in perspective and remain helpful. Indeed, as a church refocuses on God's purpose of proclaiming the Gospel, instead of its own narrow vision and perhaps self-serving reason to exist, it becomes healthier. In relying on God and his power and less on humans and their authority, a congregation becomes more balanced and healthy. Not only is God's purpose, then, at the foundation of the church, but so ultimately is His Word.

Leith Anderson, though not a Lutheran pastor, offers a good summary of the healthy church with one statement: "Healthy churches trust God."[156] Healthy churches seek God's guidance through the study of His Word and bring their concerns and hopes to him in prayer. They have faith that He will bless them and they will glorify Him by giving Him the credit for their successes.[157]

Though rather simplistic, Anderson's statement can still be helpful, for it properly puts congregational health into the perspective of relationship with God. Therefore, such issues as the number of new converts or how many members a church has or how the

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[155] Augsburg Confession, Article V, The Office of the Ministry, p. 31.
[156]Leith Anderson, *A Church for the 21st Century* (Minneapolis: Bethany House Publishers, 1992), p. 156.
[157] Anderson, p. 156.

responsibilities are divided are deemphasized. What is emphasized is the relationship with God as evidenced by the church's prayer life, its study of God's Word, and its reliance on God to lead it forward. This reliance on God, rather than on men, is what makes a church healthy and gives it an opportunity to be blessed by God.

Therefore, the essence of biblical church health is not a reliance on methodology that works but rather a return to the team approach between God, pastor, and laity. Such an approach will include a healthy balance between what the clergy and the laity do. The priesthood of believers (laity) will more fully understand its role in the church and carry out that role more appropriately. At the same time the priesthood will more fully understand the role of the pastor as shepherd of the flock. Such an understanding of roles will allow the congregation to more fully focus on its mission of proclaiming the saving message of Jesus Christ. See Chapter 2 of this document for a thorough theological discussion of these roles.

C. Overfocus on Clergy

An old fable explains the danger of what can happen when congregations overfocus on their clergy:

> Six wise men of India
> An elephant did find
> And carefully they felt its shape
> (For all of them were blind).
>
> The first he felt towards the tusk,
> "It does to me appear,
> This marvel of an elephant
> Is very like a spear."
>
> The second sensed the creature's side
> Extended flat and tall,
> "Ahah!" he cried and did conclude,

"This animal's a wall."

The third had reached towards a leg
And said, "It's clear to me
What we should all have instead
This creature's like a tree."

The fourth had come upon the trunk
Which he did seize, and shake,
Quoth he, "This so-called elephant
Is really just a snake."

The fifth had felt the creature's ear
And fingers o'er it ran,
"I have the answer, never fear,
The creature's like a fan!"

The sixth had come upon the tail
As blind he did grope,
"Let my conviction now prevail
This creature's like a rope."

And so these men of missing sight
Each argued loud and long
Though each was partly in the right
They were all in the wrong.[158]

Each wise man thought he had the answer by focusing on one part of the elephant.

By focusing on only a part and not on the whole, they missed the big picture and had no

idea what kind of an animal they had encountered. When churches overfocus on the

clergy there are two consequences, neither of which is healthy, according to Peter

Steinke,

> First, when over focused on the pastor, people find it immensely difficult
> to see the rest of the system. As a result, they are blind to how other
> forces and people contribute to what is happening. Perspective is
> distorted. No one part, however, can explain the whole. Second, when a
> congregation is over focused on clergy, it cannot keep its focus on its
> mission. Instead of focusing on who they are and what they are about as a

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[158] Charles Hampden-Turner, *Maps of the Mind: Charts and Concepts of the Mind and Its Labyrinths* (New York: Macmillan Publishing Co., Inc., 1981), pp. 9-10.

community, they peer intently at who the pastor is and what the pastor does. Again, perspective is skewed. Extreme focus on clergy is similar to putting extra strain on a body part or organ. Collapse, injury, or disease will follow.[159]

What needs to be recognized is that the overfocus on the pastor can be from a positive or a negative perspective, but is unhealthy either way. In a positive way the pastor can be idealized and made into a hero. In a negative way he can be constantly criticized and undermined. In either case, the focus is only on one part of the whole, and there is danger that the mission of the church will be lost. As Steinke says, "The congregation has an 'elephant' on its hands."[160]

Many congregations have too much of a focus on the clergy, including Rivercliff. A study of congregational health can help Rivercliff defocus on the clergy and engage its focus on mission instead. The goal, then, at Rivercliff, is to get rid of the elephant. That doesn't mean to get rid of the pastor, but through lay leadership development the focus will be taken off of the pastor as the only face of the institution. The pastors will not be expected to motivate everyone as in the past, but will help to organize the people toward the mission of the church. More and more of the business activities will be done without the pastor even being present. The pastor's focus will be less on performing all the activities of the church, going to all the meetings, and seeing all the people and more on equipping the lay leaders of the church to exercise their leadership skills so that more people can be served by the church. More of the pastor's time will be spent in preparing edifying sermon messages, teaching themes, and in prayer time with God. The pastor will be able to focus on the bigger picture issues such as the mission and vision of the

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[159] Steinke, p. 43.
[160] Ibid.

church. This, of course, is in addition to the usual role of the pastor in the proclamation of the Gospel and the administration of the sacraments.

Even as the clergy's role changes in churches that are healthy, so also does the laity's role. Greater responsibility is distributed to the members of the church and particularly to the lay leadership. Stewardship of resources becomes an emphasis, with a new understanding that the people are a great untapped resource of the church. Conflict between members and certainly between the pastor and laity is no longer seen as a threat to the system, but as a healthy part of a healthy system. Disagreement is no longer thought of as dangerous, but normal and essential. The system changes from one that is closed to new ideas to one that is open to new ideas.

D. A Philosophy of Faithfulness

So many churches do not grow because the balance of the team is out of kilter. The issue isn't so much that a traditional church cannot grow because it is traditional or that the only way to grow is through non-traditional methods. One issue is that traditional churches rely too heavily on the pastor's role as decision-maker. On the other end of the spectrum is the problem of the pastor who forfeits his role completely as leader and lets the laity do everything.

Thom Rainer, a Southern Baptist pastor and president of Church Growth Visions, correctly identifies the difficulties that a traditional vs. non-traditional model entails.[161] The reason that Rainer has hope for the traditional church (such as Rivercliff) is because

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[161] Thom S. Rainer, *Eating the Elephant* (Nashville: Broadman & Holman Publishers, 1994), pp. 6-10.

he understands the reasons why the church has declined and offers solutions based on philosophy rather than on methodology.[162]

Rainer's underlying philosophy is that pastors and churches are called to be obedient or faithful and not just successful.[163] He does not ignore statistics or numbers, but he places them in their proper perspective. Numbers are helpful data that can shed light on the current or past situation but they do not answer all the questions or propose solutions. God calls us to be faithful and He will bless that faithfulness—often times with numerical growth, but not always. Keeping this philosophy in mind, it becomes much easier to look at rekindling the fires in a traditional church. One is not tempted to change everything immediately and one is not constantly looking at other churches with which to compare oneself. The focus is on God's will and His vision and the duty then is to be faithful to that and leave the results to God.[164]

Rainer offers a "vision cycle of a healthy church" [165] and then describes how to go about reaching each of the steps of the cycle. Those steps are 1) outward focus, 2) unleashing the church, 3) rekindling the vision, 4) ministry and growth, and 5) organization and structure. This last part of the cycle is part of a "rut" that Rivercliff has remained in for some time. The structure has been changed several times in the last several years, and is even now undergoing another transformation in an attempt to help the church develop a greater outward focus. Thankfully, the structure of the church is something that can be changed over time (even repeatedly) and can be continually evaluated as well for future change. Regardless of structure, the first step in "eating the

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[162] Ibid.
[163] Ibid., p. 10.
[164] Ibid., p. 14.
[165] Ibid., p. 39.

elephant" is to regain an "outward focus," followed by an effort to "unleash the church" in lay ministry and to continue with the vision cycle.

Rainer offers a great deal of hope and encouragement to the pastor of a traditional church. Rivercliff appears to be somewhere in the middle of a traditional and non-traditional church, but leaning much more heavily toward the traditional. One of the reasons the church has gotten into a rut of sorts over the past few years is because of the "success" that it has had in the past. The church has a reputation for being progressive in the areas of social ministry and outreach (at least in the Lutheran community with the opening of Open Arms in 1993 and the planting of two daughter churches since 1999). It has had successful building programs; and has been a stable force in the community. These successes, however, have created a very comfortable attitude and a "meet our own needs" mentality. This way of thinking has slowed the further growth of the church and has been an obstacle in remaining faithful to God. If Rivercliff is to get back on track it needs to take a hard look at the principles that guide the church and make sure that they are of God's origin and not those of human design.

E. Conclusion

To use the nomenclature associated with "congregational health" it will take strong medicine to return a church to a healthy vision cycle. Pete Steinke refers to such medicine as "the higher medicines of faith and prayer."[166] He admits that they are not "curealls...[but] are strengths for coping with and changing reality."[167] Faith and prayer are strong medicine, indeed, but what makes them strong is that they are God's gifts to His people stemming from His grace. What is noticeably lacking in Steinke's and other

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[166] Steinke., p. 82.
[167] Ibid.

"congregational health" advocates is the highest remedy of the Gospel and the Sacraments. To be sure, Steinke mentions the Gospel and the Sacraments, but only in passing, and then in connection to a larger healing system that includes "God, others, and I. We form a whole."[168]

If congregations like Rivercliff truly want to be healthy, they will provide as the very strongest and highest medicine the balm of the Gospel and the Sacraments. A healthy balance will be struck between the roles of clergy and laity so as to focus on the mission of the church, i.e., the dispensing of the Gospel. Instead of vying for power or undo influence, the pastors and priesthood of believers will work together to point all people to Christ. Through Christ the church will strive to ensure that the strongest and highest medicines of the Gospel and the Sacraments are readily available to the spiritually weak, struggling, and ill patients that inhabit the ward of the local church community. The church will also have these medicines readily available to those who believe they are "healthy" to prevent impending spiritual illness, knowing that all humans have contracted the germs of sin and need constant cleansing and forgiveness to maintain health. And finally, the church will recognize that there is never complete health here on earth, for even Christians are sinners, but are declared to be healthy and holy by the proclamation of the Great Physician, Jesus Christ. The church and its members look forward to complete health upon entering the Sanctuary of heaven in the next life.

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[168] Ibid., p. 83.

Chapter 5: Rationale for a Model of Gospel Motivated Servanthood and the Development of Servant/Leaders at Rivercliff Lutheran Church

I. Introduction

There are useful concepts that can be borrowed from secular and church growth leadership models in the development of servant leaders in the church. Spaced repetition and goal setting are effective tools in changing one's attitude. They are tools that the church can use knowing that they can reinforce man's desire to fulfill God's primary purpose for the church—to distribute the forgiveness of sins through the means of grace. At the same time a program of Leadership Development can help all the parts of the body of Christ work more effectively together under Christ, the Head. And much of the concepts of the "congregational health" movement focus more on being faithful to the Word of God over the crass "marketing" techniques of early church growth adherents.

However, as much as we can borrow from secular and church growth models, it remains to be said that much of these models must still be thrown away. The Fear and Cave Man techniques[169] found frequently in the business world cannot be tolerated in the church. Much of the Incentive or Rewards programs[170] are also ineffective over the long term and focus on manipulating rather than genuinely changing the hearts of members. "Leadership Development" programs in Church Growth[171] still focus primarily on the "skills and competencies" of leaders and too little on a leader's character and far too little on the means of grace. "Congregational health" models[172] do not adequately convey the seriousness of sin sickness in terms that congregations and leaders equate with the actual

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[169] See pp. 55-58.
[170] See pp. 58-61.
[171] See pp. 75-97.
[172] See pp. 97-108.

consequences of sin. Nor do the medicines prescribed to heal congregations adequately rely on the Word and the Sacraments.

II. Rationale For A New Paradigm of Leadership Development

A new paradigm for Gospel motivated ministry needs to be introduced. This approach takes a fresh look, at least for many in the church, at the role of the servant leader in the church and more closely resembles the New Testament model of servanthood as practiced by leaders than any other approach that churches currently borrow from secular fields. It is the hope of the writer that Rivercliff Lutheran Church and the church at large can go forward to the past and reincorporate a more biblical approach toward servant leadership than some of the secular approaches used by the church today.

An excellent approach to biblical servant leadership for the church comes from Jonathan Grothe in *Reclaiming Patterns of Pastoral Ministry: Jesus and Paul.* Grothe encourages pastors to go back to the basics and not be so interested in the myriad of models that have sprung up for ministry today (communicator, facilitator, teacher, salesman, administrator, etc.).[173] First of all, Grothe reminds the church that the ministry is under the care of the Good Shepherd, Jesus Christ, and pastors are undershepherds who care for the flock and seek the lost.[174] The ministry is also a divine institution: an office, which is occupied by people who are often weak and sinful, but who are under the grace and direction of God. The power then comes not from the undershepherd, but from the Good Shepherd who has given His means of grace, the Word and the Sacraments, as

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[173] Jonathan Grothe, *Reclaiming Patterns of Pastoral Ministry: Jesus and Paul* (St. Louis: Concordia Publishing House, 1988), p. 10.
[174] Ibid., p. 11.

channels for His divine power to work in the church. And the church is as Luther says, "holy believers and sheep who hear the voice of their Shepherd."[175] The church, then, is not always what human eyes see in terms of structure, by-laws and organization, but is found in the people themselves who make up the church. A model for leadership in the church should be a Gospel motivated approach that mirrors the characteristics and style of the Good Shepherd, Jesus Christ, who loves the sheep who make up the church, flawed though they may be.

Grothe suggests that a pattern for pastoral ministry can be seen in St. Paul, who is only imitating the ministry of Jesus. In a sense, today's pastors are apostles, or those "sent from God."[176] Pastors are the stewards of the mysteries of God and are sent to proclaim His Word to the entire world.[177] As important as proclamation is, it is not the end of the pastor's responsibility. He is also to live the Word. Jesus said as much in Luke 11:29 when He replied to the woman in the crowd who wished to bless His mother for giving Him birth, "Blessed rather are those who hear the word of God and obey it." Pastoral leadership revolves around the proclamation of the Word, and one important aspect of this leadership that is often overlooked is the training of lay servant leaders who can be empowered to use their first article gifts. In so doing they relieve the pastor of a great deal of administrative or managerial responsibilities. This, in turn, frees the pastor to more effectively use his time in the proclamation of the Word and in the living of the Word as God's called servant.

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[175] Smallcald Articles, Part III, Art. Xii, p. 2, *The Book of Concord*, trans. And ed. Theodore G. Tappert, et al. (Philadelphia: Fortress, 1959)

[176] Certainly not in the sense of Jesus, who was God's Son, or Paul, who was directly called and commissioned by the risen Lord, or even of the twelve disciples, who were eyewitnesses of the events that occurred in the Gospels. Still, pastors serve in the ministry that originated with Jesus, was continued by His apostles, and has been preserved in the church ever since.

[177] Grothe, p. 13.

This is the same word that most adequately describes Jesus' ministry: "servant." He describes His mission in these words in Mark 10:45, "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Paul understood and imitated this type of ministry, describing himself as a "slave of Christ" in Romans 1:1. Neither "servant" nor "slave" fits most models of leadership today, but this is the model that Christ and St. Paul set down for those who would lead congregations as pastors, regardless of the time period. It is the same model of servant leadership that pastors can teach to the lay leaders of congregations so that the Church and the world would come to understand the meaning of "servanthood." When both the Church and the world recognize the servant nature of the Church, it will become far more effective in reaching its mission of proclaiming the Gospel of the one who "gave his life as a ransom for many." When the Church becomes a more humble servant, the world will more graciously allow the Church to serve its most basic needs, including the fundamental and most pressing need of providing a Savior from sin.

In *The Leadership Challenge*, Kouzes and Posner point out that their five principles of leadership[178] have "stood the test of time, and they're available to anyone, who accepts the leadership challenge."[179] The point here is not to argue that the five practices of leadership are invalid. Indeed, they do seem to have stood the test of time. As general principles they are available to anyone who would study leadership and would desire to be a leader. Leadership is, after all, a learnable skill; though some seem to be born with a greater aptitude for it than others. Learned or not, the five practices of leadership promoted by Kouzes and Posner were something that St. Paul and the Lord

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[178] 1)Challenge the process, 2)Inspire a shared vision, 3)Enable others to act, 4)Model the way, and 5)Encourage the heart.

[179] Kouzes and Posner, *The Leadership Challenge* (San Francisco: Jossey-Bass Publishers, 1995), p. 9.

both exercised on a regular basis. These same leadership practices would serve modern-day pastors well if they mastered them. However, when it comes to the pastoral ministry much more is involved than leadership skills. A pastor can be a good leader and still be an ineffective pastor. A pastor can even lead his church to grow in measurable ways, but he still may be lacking the "servant leader" qualities of a St. Paul and the "shepherd-like" qualities of the Good Shepherd, Jesus Christ. Though it is desirable for pastors to be effective leaders, one cannot and dare not leave out the power that God has to work through those of his choosing. He can and does make up for the shortcomings and weaknesses of servant leaders (pastoral and lay alike) through his grace and strength. This is to say then, that a model is needed in the church that goes beyond secular principles of leadership and focuses on God's grace and strength in producing effective servant leaders to accomplish his purpose for ministry.

III. A Need for a Shift in Church Culture

This new model begins with new job descriptions. I have been the Senior Pastor at Rivercliff for the past four years. Though written job descriptions exist for myself and the new Assistant Pastor who was recently called, as well as for all elected lay leaders in the church, entirely new descriptions need to be written. These new job descriptions will reflect the changing culture of the church. This foundational shift is necessary for the professional church workers who may come to work along side us in the future, but most importantly for the lay leaders (and particularly the eight elected board chairpersons), who will, to a large degree, help implement this philosophy in the doing of ministry in this place.

The shift continues with new terminology. The term "servant leader" needs to become part of the vocabulary and culture of the church. Why can't the church continue to use the terms it has used over its last 35 years of operation such as President, Vice-President, Chairman, leader, elder, pastor, worker, or helper? Or why can't a conversion to a completely secular or business model of leadership with terms and positions such as CEO's, COO's, corporate trustees and the like be made?[180]

At Rivercliff the official titles of those involved (senior pastor, assistant pastor, chairmans of the various boards, elders, President and Vice-President of the church council) will more than likely not change. Most likely the official documents of Rivercliff Lutheran Church and the vocabulary of the laity will not change in the short term either. However, to better reflect what ought to be happening in the life of the church and to encourage all members to a new thinking in terms of ministry, service, and servanthood--this new term (servant leader) should become a part of our vocabulary and worldview.

Too many Christians are like the factory worker that Joel Belz speaks about in the December 20, 1997 issue of <u>World</u> magazine:

> "I heard just this past weekend about a factory worker who longed to see one of his fellow laborers become a believer in Christ. His witness was to befriend this fellow, to treat him kindly, not just to see him as an object but very much as a person. Theirs became the epitome of a relational witness.
>
> Some time later the unbeliever became a believer--but it happened through someone else. Coming back to the factory, he spoke of his new faith to the man who had been a Christian for many years. "That's wonderful," said the first fellow. "I'm a believer too."

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[180] Churches in America don't use the corporate names necessarily, but use the same concepts and so there are Senior Pastors who function as the CEO, Administrative Pastors who serve as COO's, etc.

"You are?" the new Christian said, incredulously. "Did you know that I've put off becoming a Christian for months just because of you? To me, you were the very embodiment of someone who could be a very good person-- without Christ. I thought that maybe I too could become that good without having to become a Christian."[181]

Too many Christians believe that their silent, but good life is a sufficient witness to those who do not yet know the truth of Jesus Christ. While it is true that Jesus says the good deeds done to "the least of these brothers of mine" (Matthew 25:40) were the same as if done for Christ, the world may not understand the motivation behind these deeds. Indeed, they probably won't understand this apparent goodness without some explanation of what it is that motivates the Christian. They won't understand that a Christian's love is but an extension of Christ's love (John 15:1-17) just as the branches of a plant are connected to the vine. So unless Christians tell their non-believing friends the motivation for their actions, the world may misinterpret the Christian's goodness and misunderstand the motivation behind those good deeds.

At the same time, the world probably won't understand that forgiveness is there for the believer when he sins (which in many believers' lives is often more apparent than the goodness). Nor will the unbeliever know about the forgiveness that is available for his sins and the eternal life that comes only through Jesus Christ. Christians, therefore, need to model a life where both their deeds and words are congruent in their witness to Jesus Christ. The church needs a model of ministry, then, that will teach its members to witness with their mouths as well as become model citizens in the workplace and community.

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[181] Joel Belz, *World Magazine*, December 20, 1997, p. 5.

IV. Conclusion

Without a meshing of "word" and "deed" among Christians the world will continue to remain confused about who Jesus is and why He is so passionately followed by believers. Furthermore, the church needs a wedding of outreach and discipleship in its ministries. There are some churches that concentrate on reaching out to "bring them in." And there are churches that concentrate on strengthening the grip on those who are "already in." The church needs a stronger model that encompasses both—outreach to those who are not yet Christians and discipleship for those who are. Both points of this ministry should be ongoing and should be but different sides of the same coin of "servanthood."

As Belz points out "the Word didn't stay abstract, but became flesh and dwelt powerfully among us....(Jesus) didn't stop at that, leaving us to guess exactly what all that power was about."[182] The church should make it plain to everyone, members and not-yet-members alike, that ministry or "servanthood" is both about saying and doing. The church also needs to provide such a model so that the Word of God has an opportunity to change lives outside the church even as it continues to transform lives within. The next chapter shall provide a model for the training of servant leaders in the church.

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[182] Belz, p. 5.

Chapter 6: Implementation of the Project

I. Reorganizing the Structure of the Congregation

The first step in implementing a vision of team ministry in which the board chairpersons effectively work with one another and with the ordained clergy as servant leaders is to reorganize the structure of the congregation and to rewrite the bylaws to reflect this reorganization. After the structure and bylaws are modified to reflect a vision of team ministry and servant leadership, then the actual work of forming chairpersons into servant leaders can begin. This process will be ongoing even after the original eight chairpersons receive training. There will be the inevitable addition of boards as the church grows and greater needs are identified and addressed. There will also be turnover in these positions as the new bylaws allow for a 2-year term. There is no limit to the number of terms a chairperson can serve, but there will be turnover none the less, as people seek to serve in other areas as God calls them. Finally, it will be prudent to take such a plan of training to other levels over time. This is to say, as the church as a whole benefits from the training of board chairpersons, the church will surely want to bring a similar level of training to other leadership groups, as well.

A. The Need for Restructuring

But first a discussion must occur on the need for restructuring the church governance system in the first place. Stephen Schey and Walt Kallestad give an intriguing example that illustrates the need for the church to examine an often unbending structure of church governance.[183] In their scenario, a new youth director arrives at the

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[183] Stephen Schey and Walt Kallestad, p. 21.

church with energy and excitement over her vision to renew youth ministry at her new congregation. She conveys the plan to her pastor, who thinks it is a great idea. However, it must first be approved by the church council, which doesn't meet for another two weeks.

The council agreed the youth director's idea was a good one. However, they determined that it was not really their place to make a recommendation and so they passed it on to the youth committee for approval. The youth committee raised some questions about costs and facilities usage and could only agree that they needed more time to think through their decision. It was tabled until their next meeting, which was subsequently canceled due to bad weather.

A month later the committee reconvened and recommended it for approval at the next church council meeting, which also approved the idea. Unfortunately, ten weeks had elapsed by this time and another few weeks would be needed to implement the idea. A great opportunity for ministry had been lost because of the ineffective structural hierarchy of the church governance.

This scenario occurs over and over again in many of the churches of this country and was not uncommon at Rivercliff. Once a vision for servant leadership is in place, the governance structure of the church must be adapted to support that new vision. If it is not, there will continue to be frustration, burnout, ineffectiveness and an inability by servant leaders to do the work they have been elected to do.

Most LCMS churches follow what Schey and Kallestad refer to as the traditional governance structure of "work groups."[184] In this style, the governing board (a church

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[184] Schey and Kallestad, p. 23.

council in most churches) consists of elected lay officials, who also have the responsibility of serving as board or committee chairs. These committees or boards are offshoots of the governing board. The committees meet to address topics within designated areas of responsibility, and the committee chairs meet as a governing board to address the concerns of the entire church. A typical church work group board might consist of committees such as evangelism, stewardship, Christian education, youth, and so on.

This type of system has been used by generations within the Missouri Synod, as well as most other Protestant denominations. Many church members believe that it is the only way to "do church" and even suggest that it is Biblical. However, there is any number of acceptable structures that fit within the freedom Scripture gives the church to organize itself for the proclamation of the Gospel. The Commission on Constitutional Matters of the Lutheran Church – Missouri Synod recognizes the possibility of diversity in the way congregations set up their form of governance in a recent document.

> Since a high degree of uniformity is desirable, the Commission on Constitutional Matters has from time to time issued guidelines for the proper construction of congregational constitutions and bylaws. It should be noted, however, as will become apparent also in the text of this document, that there are wide divergences among the congregations of the Synod, and that it is not advisable to formulate one constitution and bylaws which would fit all congregations.

> Therefore, what is included in this document should be regarded as guidelines. District committees, in evaluating constitutions and bylaws that are submitted, will judge them in light of the principles contained in this document.[185]

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[185] *Guidelines for the Constitution and Bylaws of a Lutheran Congregation,* Council on Constitutional Matters, Lutheran Church - Missouri Synod, March 23, 2000.

Though the Bible does not give us any mandates as to how local congregations should be governed; many congregations believe that the work group is the only structure that can be used to govern and manage a church. Indeed, there are a number of reasons to use this model. Schey and Kallestad have documented a number of benefits to this type of governance.[186] First, it is an effective way to "not only make management decisions but also to get the work done." A structure is in place for the group to make plans and for individuals, who are assisted by their committees, to accomplish the tasks. Second, it utilizes the gifts and talents of the congregational members. Third, this style of governance provides opportunities to involve people in one way or another. Fourth, it builds ownership in the decisions that are made. Fifth, it is stable and predictable. It has worked for decades.

However, there are also numerous reasons why an alternative style of governance might be pursued. According to Kallestad and Schey, the drawbacks to this "work groups" style far outnumber the benefits.[187] They cite the following disadvantages: 1) The governing board is often poorly informed by those who manage the committees, which results in poor decision-making. 2) Private agendas often take precedence over what is good for the whole. 3) The work group structure tends to abuse power in the congregation. 4) A person may be well suited to a particular position but cannot see the big picture in order to make well-founded governance decisions. 5) Decisions at board or council meetings are frequently emotionally charged. 6) At times, people have not been correctly chosen for a particular committee position. 7) People view a lot of committee work as a waste of time. 8) This structure usually demands that decisions be made

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[186] Schey and Kallestad, pp. 23-30.
[187] Ibid.

according to a democratic process. Many times, ministry decisions should not be made in a democratic process, but by mature Christian leaders who seek God's will for the congregation. The democratic vote of 10 against 2 NOT to take the Promised Land is a good example of this (Numbers 13:26-33). 9) People need to be involved in the ministry, but it is far better to involve them in the doing of ministry rather than in the decisions on how to do ministry. 10) The structure is slow and cumbersome. 11) The organizational structure should be in place to meet the needs of people, rather than the people conforming to the organizational structure. 12) Finally, the lines of responsibility to the senior or solo pastor and his staff become confused. The bottom line, according to Schey and Kallestad, is that most congregations have combined the governance with the management and this has caused them great pain.[188]

Interviews with several senior pastors of LC-MS congregations in the St. Louis area of similar or larger size than Rivercliff confirmed the pain that the "work group" style of governance can cause a congregation.[189] The hope at Rivercliff is to develop a relatively painless process to divide the responsibilities of the governing body from those boards which manage the services of the church. In such a structure the governing board would have only four major responsibilities.[190] These responsibilities would be to set policy, plan for the future, monitor and evaluate ministry, and lead the congregation. This governing board, now called the Church Council (but not operating like the church council previously described by Kallestad and Schey), would be the "trustees" of the vision and would put together a strategic plan to accomplish the vision. They would be

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[188] Schey and Kallestad, p. 30.
[189] See Appendix E.
[190] Schey and Kallestad, p. 32.

responsible, not for managing ministry, but for evaluating ministry and holding volunteer and paid staff accountable for the accomplishment of the strategic plan action steps. The Church Council would be filled with the leaders of the congregation, whose task it would be to lead and set the example for the congregation in the fulfillment of the congregation's mission.

Management of ministry would now fall to the senior pastor and his staff (currently very small, but with the possibility of expanding over time), along with elected Board chairpersons acting in the capacity of staff until staff can be hired. The pastor(s) will now be able to focus on the Administration of the Sacraments and the Ministry of the Word. Paid staff members and unpaid board chairs will organize the laity in the various service opportunities within the church. They do not "do" everything, but will lead others in doing the ministries not specifically falling under the Word and Sacrament obligations of the pastors.

The leaders of the church, along with the pastors, will also have more time and energy to equip those with appropriate spiritual gifts and talents to do those tasks which will fulfill the mission and vision of the church. When the governing board is reorganized in such a fashion so as not to become confused with management decisions, at least three things should occur, all of which will benefit the church:[191] 1) The mission and vision will take a higher priority than private agendas. 2) The needs of people will take a higher priority than the needs of the organization. 3) Persons will want to be on the governing board to seek service rather than power.

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[191] Ibid., p. 36.

B. A Brief History of Governance at Rivercliff

Rivercliff had a Board of Directors system of church governance when the new Senior Pastor was called in 1999. This system had been put in place on a trial basis in July of 1997 for an intended period of two years. The Board of Directors approach was a result of the congregation approving a new mission statement in 1996. The previous organizational structure did not seem compatible with the congregation's new focus to "motivate and equip people for discipleship in Jesus Christ."[192] Therefore, as the new system was being implemented the old bylaws which supported a work group system were suspended.

The old bylaws were further suspended in the summer of 1999 in order to give the new Senior Pastor input into the current Board of Directors system. In effect, Rivercliff followed the new bylaws which were written to support a Board of Directors system in 1998. It soon became apparent that, in spite of being potentially more efficient in accomplishing the completion of tasks than was the previous church council model, the new Board of Directors system and the corresponding bylaws had several flaws. One was that the essential functions of stewardship and evangelism were expected to be done by everyone and were not under the direction of a church board. Such a system of everyone being expected to contribute can potentially lead to no one accomplishing the task. That is what happened at Rivercliff.

Since there was no group holding anyone accountable for the essential services of outreach and evangelism, those areas of church work suffered. The number and amount of pledges declined and the organized evangelism efforts of the congregation were

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[192] "Congregational Minutes, December 8, 1996" of Riverclilff Lutheran Church.

virtually non-existent by the beginning of 2000. The number of new members taken into the congregation was at a 10-year low at the end of 1999. Certainly the turmoil that had occurred in the congregation over the previous two years explained some of the decline in pledges and the number of new members taken in. However, the new church structure was also partially to blame.

The other flaw in the system was that there were two governing boards. Neither was called that, but it was apparent in the approach taken by both groups. There was the Board of Directors which was charged in the bylaws to: "further the mission and vision of the congregation."[193] The Board was to accomplish this "first and foremost by holding the congregation's present vision to ongoing scrutiny and review" and secondly, "by developing policy which provides parameters for carrying out the congregation's critical targets."[194] These were typical governance board functions.

The Administrative Council was charged with the primary responsibility of "conducting the business of the church."[195] This should have been an acceptable arrangement as the governance and management of the church were separated. Unfortunately, the Board of Directors was too involved in the managing of church business and the Administrative Council had too much authority over the allocation and spending of money. This arrangement led to inevitable conflict and the stifling of the mission and vision of the church.

In response to this situation a new governance system was put into place in the year 2000, again with a corresponding set of bylaws. This new system showed some

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[193] Rivercliff Bylaws Adopted in November, 1998, p. 14.
[194] Ibid.
[195] Ibid., p. 16.

improvement as it sought to reinstate the board of evangelism and to continue to separate

the governance and management of the church. Unfortunately, the pendulum swung too

far as a result of previous conflict between the Board and Council and the new proposed

structure put into place a Board of Governance that had little authority in holding the

Administrative Council or the Ministry Boards (as they were called at the time)

accountable for their actions. This short-lived system then gave way to a more

comprehensive approach which this paper inspired and has led to the current system.[196]

This system is, in effect, a Board system of governance with a few modifications. The

church took what it felt were the best parts of a "work group" system including the

crucial ability of the governing body to communicate with key boards such as Parochial

Education, Elders, and Trustees.

The new system is far from perfect and will need to be modified as time goes by.

It is intended to be a transitional governance model until the church grows sufficiently to

warrant a more pure Board of Directors style system. It has been effective in dividing

governance from management and has more clearly divided responsibilities within the

church. This has reduced the amount of confusion among church members as to roles

and responsibilities and has had the positive effect of more people using their spiritual

gifts and abilities in the work of the church.

There has been some discussion as to the choice of the naming of the governance

body and the inclusion of several, but not all of the boards on the Church Council. The

original intent behind the new system was to more clearly distinguish between

governance and management. As previously outlined in this paper, such a distinction can

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[196] See Appendix A.

effectively be accomplished through a Board of Directors type of governance system. However, there were several factors that prevented the congregation from implementing a system by that name. In the first place, there was a great deal of painful baggage surrounding the time when the first Board of Directors system had been in place. Any reference to a "Board of Directors" evoked for many congregational members the memory of a painful period in the church's history. Secondly, there were numerous members of the church who felt it was unnecessary to change from the old church council model. In either case the structure adopted in the period from 1996 to 1998 did not adequately separate governance from management, nor did it have enough ministry divisions to effectively carry out the mission of the church. For those reasons the name of "Board of Directors" was not reinstated. Instead, the church adopted the name "Church Council" evoking fonder memories of a more peaceful time in the church.

The reason for the inclusion of the Chairpersons of the Boards of Parochial Education, Elders, and Trustees on the Church Council was purely a matter of a conscious decision to enhance communication among boards that must work closely together to ensure effective ministry in the church. The Parochial Board is a governing body in its own right, overseeing a $1.25 million budget and over 30 employees. It was essential for this Board to be in constant communication with the Church Council and in particular, with the Board of Trustees which oversees the entire church campus. In the past such communication was not always present as the entity overseeing Parochial Education: the ECC (Early Childhood Commission) functioned as an independent entity. It was also important for the Board of Trustees to be on the Council level to enhance communication between the governing body which defined policy and formulated

budgets and the Board of Trustees which was responsible for the management of the property and therefore would spend a large amount of the congregational treasury. The Chairman of the Board of Elders was included so as to enhance communication with that group which assisted the Pastors in the shepherding of the congregation.

Certainly valid arguments could be made for including other Boards on the Church Council. However, in including any more boards the line of distinction between governance and management would become further blurred and all the drawbacks of having a larger group formulate policy decisions would be magnified. Therefore, the number of Boards included on the Church Council was limited to three. Even so it is recognized that this system will not last forever and a day will come when there will be no boards represented on the Church Council (which will most likely be called a Board of Directors at that time). When that day comes the church will be at a size where it can support part or full time staff members who will more fully oversee the management of all the services of the church. Volunteer servant leaders will make up the Board of Directors and be responsible for the governance of the church. There will no longer be a need for volunteers to fill dual roles in governance and management. The governance will be done by the church members and the management will be done by the staff. Everyone will be involved according to their gifts and abilities in a true team system. Until that day, the hybrid governance system with its accommodating bylaws and policies that Rivercliff employs will be more than adequate.[197]

The most important lesson learned in all of this transition from one governance

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[197] See Appendices A & B.

system to another to another to another, is that the system itself is less important than those who make up the system. Rivercliff reacted perhaps too radically to personalities and individuals than was warranted. A lot of time and effort could have been saved if individuals had been replaced who did not fit into a team philosophy, rather than scrapping entire systems. This does not negate the good that was done in improving the system, for the governance system Rivercliff employs today is the most effective method for a church of its size and circumstances. However, in the future it would be prudent to look far more closely at placing individuals in the system that fit and removing those who don't before considering changing the entire system once again.

II. Form Chairpersons Into Servant Leaders

The next step in moving closer to the vision of a congregation that works together to accomplish God's mission is to form board chairpersons into servant leaders. Through a conscious effort of forming servant leaders a culture of service to others and to God will evolve. It all begins when the leaders think of and first serve the members of the congregation. The church members will then in turn first serve the members of the community who are, as of yet, outside the church and the kingdom of God. By God's grace, these members of the community will become members of the church and will become servants as well. They will one day potentially become servant leaders and the cycle will perpetuate itself into the next generation and the next and the next. As servant leaders are continually trained, the congregation becomes stronger and better equipped to accomplish its mission of making disciples who will serve God and share His love for people through the Gospel of Jesus Christ.

Since servant leaders are not born, but formed; a process of formation needs to be implemented. The primary vehicle for this formation is the Word of God. God alone can change a sinful individual, who by nature seeks his own selfish desires over the needs of others, into a servant leader, who by choice seeks to fulfill the wants and needs of others before himself. The goal of the church is to fully immerse the potential servant leader in God's Word in a systematic and incremental way so as to give the Holy Spirit opportunity to use the means of grace to daily change the servant's heart. To that end a servant leader manual has been written and prepared to continually reinforce the Biblical rationale for the formation of servant leaders in the church.[198]

A. A Brief History of Using the Servant Leader Manual

Before the servant leadership manual was implemented as a teaching tool for board chairpersons it was first "test driven" by various leadership groups within the congregation. These groups included the Board of Elders, the Church Council, and the church staff.

The elders were taken through chapters 3 and 6 of the manual at their annual retreat on September 25 and 26 in the fall of 2003. The Church Council followed the procedures outlined in chapters 4 and 5 in their summer planning meetings in 2003 and 2004. The church staff went through chapter 1 in their annual fall planning meeting on August 6, 2002 and then went through chapter 2 on August 5, 2003. Some of the materials were used at an all-leaders retreat of Rivercliff on October 24 and 25, 2003, which included approximately 30 people; and then again at a sister congregation's

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[198] See Appendix C

Church Council retreat (Prince of Peace Lutheran Church in Douglasville, Georgia) on April 24, 2004.

These trial runs helped to hone the content of each of the manual chapters and led to the addition of the evaluation questions which were not originally included in the manual. They also provided valuable information as to the length of each particular study so a uniform length could be arrived at of approximately 2 ½ hours per study. These trial runs also proved that the material was quite flexible and could be presented to large or small groups. Certainly the logistics changed if there were 6 in a room (church staff) as compared to the 30 who attended the leadership retreat, but it was nice to know that the manual was flexible enough for different sized groups. That will certainly be necessary as the leadership manual is taught to a variety of leadership groups in the church.

The manual first came into regular use with the board chairpersons in 2004. After the annual elections of officers and board chairpersons in July, the process of intentionally training our board chairpersons into servant leaders began in earnest in the fall of 2004. There were eight board chairpersons that were involved in the training which included the chairpersons of the boards of elders, trustees, parochial education, parish education, stewardship, fellowship, youth & young adults, and outreach. These chairpersons intended to meet every Saturday at the church from 9:00 till 11:30 for six consecutive weeks beginning July 31 and commencing September 4. After two weeks the sessions were shortened to an hour by eliminating the ice breakers and the brief break in the middle of the instruction, and by limiting the discussion time of the participants.

Another drawback to the plan of meeting for six consecutive Saturdays was that not every board leader could make it each Saturday. This resulted in a lack of continuity in teaching and fragmented the group rather than serving to further unite the leaders into a cohesive unit. There have been two remedies to this situation that have both served the process well. In the initial stages each of the sessions were recorded and the audio tapes were then provided to those who were absent so they could catch up for the next session. Though not as effective as if the members were actually in attendance, it did help to present the content of the manual in a uniform way and the absentees did not fall behind in their learning.

The second remedy was to change the schedule for the 2005 group to a one day seminar setting on July 31. This method has proven effective in training the church elders and has also been successfully implemented in the annual church leadership planning sessions. In setting the date early enough most of the leaders have been able to plan their calendars in order to attend the training. There was one board leader who was unable to attend and therefore, received a tape of the sessions.

After the initial six week training period in 2004, the boards continued to meet together on a quarterly basis with the Church Council to monitor their progress and update their goals and strategies. They also meet with their mentor once a month to receive continued training, evaluate their personal leadership progress, and to pray over upcoming challenges they may have in their ministries. To this point the mentors have been the Senior Pastor, the Rev. Larry Tieman, and the Assistant Pastor, the Rev. J.R. Jones. In the near future the Board of Elders and former church leaders will be added to the mentoring group.

B. Insights Into The Chapters of the Manual

1. Lesson 1

The first lesson of the manual is designed to help the board leader understand the basic need to develop leadership ability and competencies in his/her position. It further highlights some essential qualities in the formation of a servant leader and in so doing lays the foundation for the lessons that will follow. See Chapter 2, Section IV, pp. 34 through 39, of this Major Applied Project for a presentation of the insights on servant leadership that are incorporated into this first lesson.

In the process of teaching this material it has become apparent that elected leaders of the congregation have very little knowledge of servant leadership. They understand service as giving up of their time to the church, and that leadership is about getting things done; but there is virtually no concept of servant leadership as equipping others to use their gifts and talents for service in the church. Most leaders assume that it is the pastor's responsibility to guide members of the church to find meaningful areas of service. It has become an epiphany of sorts for the lay leadership to discover the integral role they could have in training the general membership for service in the church.

Though many of the leaders knew each other from previous stints on the church council or from various fellowship activities at the church, the icebreaker materials included in Lesson 1 provide a valuable tool in helping everyone become more comfortable with each other. These materials also help to build rapport among the group and further prepare them for some of the more intimate discussions to come.

This first lesson also gives instructions for the participants to follow in getting their physical and emotional needs met. This proves helpful in eliminating a number of distractions that could slow down the spiritual formation process.

2. Lesson 2

The second lesson is an evaluation of secular leadership models and draws on the research from Chapter 3, pp. 50 to 74, of the Major Applied Project. The participants are generally unfamiliar with the terms used, but are quite familiar with the concepts pursued in the chapter. Fear, intimidation, bullying, and heavy-handedness are all used extensively in the corporate world. The board leaders have all experienced such tactics and, in some instances, are encouraged to do likewise in their role as manager or supervisor in their particular corporate environment.

Incentives are also commonly used in the corporate world, as well as in everyday life. Most church leaders are guilty of using incentives with their children or spouse, as well as at their place of business. It is a universally understood and accepted means of influencing behavior. The task of the instructor is to lead the participants to the conclusion that motivation through the use of fear or incentives is not the most appropriate and God-pleasing way to influence behavior. The participants are further introduced to the concept of attitudinal motivation that is influenced by the Gospel of Jesus Christ as explained in Chapter 2, Sections III and IV of the Major Applied Project. In turn the servant leader is led to discover that a Christlike character and corresponding Christlike actions are shaped through the habit of thinking godly thoughts.

3. Lesson 3

The third lesson is an extensive treatment of the Biblical rationale for servant leadership. Much of the material from this lesson is drawn directly from Chapter 2, Section IV of the Major Applied Project, pp. 34-39. Several original character studies based on prominent Biblical characters were included to highlight the Biblical understanding of servant leadership. These were discarded when time became short in preparing board leaders in the Fall of 2004. They are included in this paper as a potential resource in the ongoing mentoring process of servant leaders.[199]

The training that these lay church leaders receive is intended to help them reflect upon Christ's sacrificial spirit of giving up His life for the sake of others. Christ's gracious work of salvation on their behalf is what will motivate and empower these board leaders to serve faithfully and joyfully. The goal is that they will no longer need to be coerced by means of commands, rules, and regulations to accomplish their appointed tasks; but they will instead respond to gentle coaxing and encouragement, which reminds them of the goodness and mercy that God has shown them.

4. Lesson 4

The fourth lesson is designed to help the board leader understand the importance of having a purpose for their board and to provide tools necessary to see that purpose through to fulfillment during the term of their service. The basic process is similar to what we had done with the Church Council and then a larger group of leaders in determining the mission, vision, core values, and target areas for the church as a whole in 1999. It is necessary to allow the board leaders to go through a similar process so they

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[199] See Appendix F.

can see that the principles of effective planning can work at any level of the church structure.

The tools in the chapter can be further used to help the board leader understand the broader purpose of his/her life in service to the Lord and then implement a personal plan to fulfill that God-given purpose. Exercises are included to help the leader identify core values, write a mission and vision statement, and develop goals to help the leader implement their plans.

5. Lesson 5

The objective of the fifth lesson in the training manual is to help the board leader understand the common purpose of other team members, including the members of their own board as well as the other various boards of the church and the church council; and to enable these various team members to properly and effectively work and communicate with each other. This lesson gives a biblical definition for teamwork, underscores the value of teamwork in the church, and lays the foundation for board leaders to assemble their own championship team. This lesson was originally written as a separate paper for a D.Min. course entitled "A Team Approach to Ministry", which was completed by the author in June of 1999.[200] It includes a sample covenant to establish the ground rules and expected behavior for trust among team members.

The entire process of forming servant leaders is recognized as an ongoing endeavor of the church. Servant leaders are not formed overnight, and in most cases, not in the prescribed 3-month training period either. This training period is considered to be a starting point rather than the conclusion of the process. That is why the final and

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[200] See Appendix G.

ongoing step of mentoring must be included. While servant leaders are being formed someone must monitor and encourage the process.

This duty of mentoring originally fell to Pastor Tieman, the Senior Pastor, and to Pastor Jones, the Assistant Pastor at Rivercliff. As the process continues in the future these mentoring duties will be shared with elders and former board leaders and church council members.

Each board leader in the first year was mentored by the Senior Pastor, who also mentored Pastor Jones, so that he could be prepared for an ongoing mentoring role of board members in future years. In the second year, Pastor Jones has mentored three individuals and the head elder has mentored two current elders. In addition, the council president, treasurer, and human resources director (who were mentored by the Senior Pastor the first year) are also mentoring individuals they envision to be their successors. If one views the progression of mentoring from the Senior Pastor to those in the first class to those who were in the second year's class, Rivercliff is now in its third generation of mentoring.

III. Mentor Chairpersons

The final chapter of the training manual is designed to multiply the servant leader formation process through the use of mentors. In mentoring other servant leaders the board chairs will contribute to the servant culture being formed at Rivercliff and will help to speed the process as well as ensure that the next generation of leaders will have a similar servant leader mindset. Servant leaders are limited by the constraints of time to make a difference in God's kingdom. However, if these leaders teach others what they learn and then help them to teach others as well, their efforts can be greatly multiplied.

Multiplication of leaders, rather than just simple addition (See Lesson 1), makes a much greater impact in the church and on the world. This lesson assists the board chairs in their continuing efforts to multiply the development of servant leaders in the church.

In the fall of 2004, the eight board leaders: Elders, Trustees, Parish Education, Parochial Education, Youth/Young Adults, Fellowship, Outreach, and Stewardship completed the entire Leadership Training Manual. Before the concept of mentoring could take place, each of the leaders first needed to become familiar with the basics of Biblical Servant Leadership. The training process is further described in Section II of this chapter.

After three months of studying and implementing the concepts of the Training Manual, each leader met with the Senior Pastor to discuss the job description for their particular position as board chairperson.[201] Each job description was modified and improved so as to become a more accurate reflection for the future use of the chairman, as well as for their apprentices, who would someday take their position.

In the meantime, each of the boards continued to meet on a regular basis to accomplish their goals and objectives. Over the summer the board chairs had met together with the church council to set goals for the upcoming year. These goals were further subdivided into objectives that would be met over each quarter of the year. A progress report is given to the church council four times a year to monitor the accomplishments of each board and to encourage the chairperson of each board in their pursuit of these goals. The council president serves as the chief encourager during these sessions and also sends regular reminders to the board chairs to help them keep abreast of

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[201] See Appendix D.

their ongoing tasks. In such a way a regular system of accountability is implemented for all the boards.

As the board chairs were trained in servant leadership they were also expected to begin the task of finding, training, and deploying an apprentice. The basic process is outlined in the manual as 1)Demonstrate the Leadership Lifestyle; 2)Discover Apprentices Who Are of Character, Compatibility, and Competence; 3)Deepen Your Relationship with Them; 4)Describe the Vision; 5)Determine the Commitment to be Made; 6)Develop Them; 7)Deploy Them.

The idea is to simplify the process as much as possible and then duplicate it on a regular and ongoing basis for the future. And so the church council implemented the age old training system for each of the board chairs which includes the following steps: 1) I do; you watch. 2) I do; you help. 3) You do; I help. 4) You do; I watch. 5) You do; someone else watches. These are the steps that the servant leaders are trained to continuously implement on a regular basis as they develop apprentices who will one day take their job. The entire concept is one of not only developing future servant leaders but developing servant leaders who will one day surpass their mentors in ability and impact on the church.

In the process of training the board chairs to develop apprentices there comes a time when apprentice leaders don't need any more information; they simply need more application. They don't need to learn more by listening or watching until they have learned by doing. So instead of prolonging the apprentice development process, the board chairs are encouraged to develop and deploy their apprentices as quickly as possible. So as not to confuse anyone, the term of 6 months is considered more than

adequate to implement the entire process. This meant that when the board chairs finished their training in November 2004, they were expected to have identified, developed, and deployed an apprentice to potentially take their job by the summer of 2005. Since the terms of the board chairs is two years, the board chairs had the option of continuing to serve in that position for 2005 or turning over the position to their apprentices. In the event that the board chairs relinquished their position they could either serve on the board as chairperson emeritus or find another area of service.

In every case, except for the chair of the Board of Parochial Education, each chair decided to continue on for a second year as chairperson, which allowed them to continue their role as mentor, as well. This validates the success of the process and serves as a tremendously positive example to future board chairs, as well as continuing to provide ongoing benefits in the development of servant leaders.

Jesus was a master at sending his disciples out for on-the-job training, then bringing them back to learn more. Then he'd send them out again (Matthew 9:35-10:1ff; Luke 10). The ultimate act of deployment was when Jesus gave his disciples the Great Commission and then literally left the task to them (Matthew 28:29-20). By the second chapter of Acts the disciples were showing others how to walk with the Lord.

The goal for Rivercliff is "Every servant leader mentors another to become a servant leader." People are transferred so often in today's society that it is especially important for every servant leader (and especially every board chairperson) to have prepared a successor to fill their place when or if they move on to another state, up to another leadership position, or over to a new ministry position. It appears from the success of the first wave of servant leadership training in 2004/2005 that the church is

well on its way to seeing this goal become reality. Still, a formal evaluation process is necessary to provide an objective look at whether Rivercliff's board chairs are becoming effective servant leaders in God's kingdom.

IV. An Evaluation Process

The final step in the project was to evaluate the board chairs to determine if progress had been made in their formation as servant leaders.[202] This progress was measured in two ways. The first method of measurement was done through a self-evaluation tool administered by the board chair and the second was a more formal evaluation of the board chair completed by the assigned mentor and then discussed with the board chair. A further description of these tools is found below.

A. Self-Evaluation by Board Chair

1. The Tool

The self-evaluation was divided into several parts. At the beginning of each board chair's tenure the board chairs were asked to rate themselves on a scale of 1 to 10 in the "Top Ten Essential Qualities of a Servant Leader."[203] The same inventory was administered a year later and the results were compared to the initial test. In this way each board chair could evaluate the progress made toward some of the essential qualities of a servant leader. This was Part A of the self-evaluation tool.

Part B of the self-evaluation tool asked each board chair to review the activities undertaken by the board chair in the past year. This part of the self-evaluation was designed to help the board chair determine where his time was best spent and to

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[202] See Appendix H.
[203] See Appendix C, page 182 ff.

determine if there were responsibilities he could more effectively delegate to others on the board. In some cases the board chair could now identify activities that were not consistent with his job description and could eliminate those activities all together.

Parts C, D, and E of the tool were designed to further help the chairperson to review the progress he/she had made personally toward the objectives that were established at the beginning of the training, as well as to identify the progress toward the objectives set for the board he/she chaired. Finally, a component to identify future ministry goals and objectives was added to complete the self-evaluation tool.

Part C was subdivided in chart form to help each board chair identify the annual objectives of the board and then to further review the board's progress toward its ministry objectives for the current year.[204] This part of the tool was used at every board meeting to monitor progress and was formally evaluated by the Church Council on a quarterly basis as a means to encourage each board chair toward the accomplishment of their board's stated objectives.

This particular self-evaluation tool was formulated upon the premise previously attributed in this paper to George Barna, that in the development of leaders both character and competency are necessary for an effective servant leader. In keeping with that philosophy the components of character and competency are both addressed in the self-evaluation.[205]

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[204] Objectives are identified as a broader target than goals, which are measured on a SMART basis which stands for Specific, Measurable, Attainable, Reasonable, Timed

[205] "A Christian leader is someone who is called by God to lead; leads with and through Christlike character; and demonstrates the functional competencies that permit effective leadership to take place."

2. The Results

The eight board chairs first evaluated themselves when they took office in the summer of 2004. Part A of the self-evaluation tool was administered at the first training session on July 31st. After reviewing each of the qualities of a servant leader from the Training Manual in Appendix C, the eight board chairs were asked to evaluate themselves in regard to each of the ten qualities. The results of each self-evaluation were tabulated and averaged on the basis of each particular quality. A year later on July 31, 2005, the original eight board chairs were asked to take the same inventory. All but one of them were returning that day for the annual seminar now instituted in teaching the training manual to board chairs, as well as to the church council and elders.

In comparing the results of Part A: "The Ten Essential Qualities of a Servant Leader," it was determined that each of the board chairs had improved their scores on average by 21%.[206] The quality that was most improved was that of Integrity, which increased by 41%, followed by the quality of Responsibility, which increased by 33%. The two qualities that increased by the smallest amounts were Humility, which increased by 8% and Spirituality, which increased by 12%. Interestingly, no one rated themselves lower in any category than they had at the beginning of the testing period.

In further analyzing the data some interesting conclusions can be made about the collective qualities of the board leaders according to the averages recorded. For example, the quality of Intensity was rated lowest overall in the initial evaluation with an average score of 4.1. This is compared to an overall average of 5.5 for all ten qualities. It isn't entirely obvious what this suggests about the leaders, but perhaps it might suggest that

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[206] See Appendix H for the complete results.

this is a quality that is not promoted in the church. Furthermore, it could be suggested that it is not particularly sought after in any leadership capacity.

On the other hand, the quality of Teachability received the highest initial score of 7.3, which is considerably higher than the initial average of 5.5. This might suggest that the church finds Teachability a highly desirable quality in potential leaders. When the quality of Teachability was evaluated at the conclusion of the time period, it was even higher at 9.0, suggesting that this quality is also actively cultivated by the mentors and the church culture as a whole.

Over time further analysis might be done on each of the qualities listed in Part A of the self-evaluation tool. For the purposes of this study we are only interested in determining if there is an overall increase or progression in the identified qualities of a servant leader over the course of a year. Again, the raw data with an average increase per board chair of 21% overall seems to indicate such an increase.

Though each board chair kept their Training Manuals and could easily reference their past scores, there did not seem to be any effort to do so either during the course of the year or at the time of the administration of the follow-up test a year later. It is possible that since the expectation was for everyone to progress as servant leaders during the course of the year that unconsciously everyone gave themselves higher marks in the follow-up than they did on the initial inventory. However, the rest of the data seems to indicate that actual progress did occur.

Part B of the self-evaluation tool focused on the activities that were undertaken by the board chairs over the course of the past year.

Part C was measured by the number of annual objectives that were completed by each board. In the summer of 2004 each board chair turned in their annual objectives to the church council. These annual objectives were further subdivided into measurable quarterly goals. This part of the self-evaluation tool was completed at the end of the summer of 2005 and compared with the original goals and objectives. The board chair was deemed to have had a successful year in leading his board if 75% or more of the annual objectives were completed in the following twelve months.

As the various boards were evaluated, it became clear that the way in which an objective was written could determine one's measurement of success. For example, the Board of Elders listed the following as a part of their annual objectives: A) Establish system for Elders to be aware of physical and spiritual needs of assigned families. B) Investigate financial and time commitments necessary to get a Stephen's Ministry program started at Rivercliff Lutheran Church and then make a recommendation at the October Elders meeting and prepare the appropriate budget item request for the 2005 budget. C) Contact every member on the inactive list. Just in the way the objectives were written points A and B were easier to achieve than point C. Point A was to establish a system to be aware of the member's needs, which was accomplished by the elders deciding to call the members within their group once a month by telephone. It was easy to decide to establish this system, and according to the criteria established this was a successfully met objective. However, unless further goals are established to actually call each member (as in point C) to find out what those needs actually are, and then to act to meet those needs in a tangible way; one cannot actually determine if members' needs were actually met. The same could be said for Point B. It is one thing to investigate the

time and financial commitments to establish Stephen Ministry at Rivercliff. It is entirely another to actually implement such a service.

In evaluating the Board of Elders success rate in completing their annual objectives, it was determined that they successfully completed Points A and B, but not Point C. They did implement a system that helped make them aware of the needs of the congregation. However, the goals were not sufficiently written to require the tracking of the results and consequently the results are not known. The elders also investigated the financial and time requirements to establish a Stephen's Ministry and included a dollar amount for the annual church budget. However, Stephen's Ministry was not implemented at Rivercliff because two of the members who were trained as leaders subsequently left the church; and yet, the objective was deemed successful. As far as Point C is concerned, many inactive members were contacted; but since there were some that were not contacted, the objective was not met.

This is all to say that in the writing of goals and objectives for the future, a point will be made to write broad objectives that are backed up by specific, measurable, attainable, realistic, and timed goals. Using this SMART approach will help each board get a much more accurate picture of their results and allow them to become more effective in their service to the church.

In evaluating the eight boards on Part C of the self-evaluation, the average came out to 76% in achieving the completion of their annual objectives. The results ranged from 100% completion of objectives by the Board of Parochial Education to a low of 43% completion of objectives by the Board of Elders. As previously noted this is not a completely accurate picture of the accomplishments of each board or its chairperson as a

servant leader. It did, however, establish benchmarks for future measurement and will become a successful tool for evaluation as the board chairs learn to write more specific goals and objectives that can be adequately measured. At the very least, Rivercliff now has a system in place of writing and publishing to the congregation the stated goals and objectives of its eight boards which can be measured for their effectiveness.

B. Formal Evaluation of Board Chair by Mentor

1. The Tool

The second part of the evaluation process was a formal evaluation by the mentor of the board chairman. This evaluation included a comparison of the "Ten Essential Qualities of a Servant Leader" rankings that were prepared by the mentors in October of 2004 and again in July of 2005. In comparing the benchmark rankings at the beginning of the time period to that of approximately one year in the current position of servant leadership, the mentors could determine what kind of growth had occurred in the board chairs. The mentor also reviewed each of the goals and objectives set by the board chairperson at the beginning of the leadership period. The final objective part of the evaluation included a tally of the number of members involved in the board chair's particular area of service, the percentage of members involved, and the hours of service members gave to the church. This was then compared to the baseline numbers for the same categories established prior to the chairperson's leadership period. These measures were designed to help the board chair take an honest look at the goals he/she set during the training process and determine if they had been met.

2. The Results

In comparing the results of Part A: "The Ten Essential Qualities of a Servant Leader," the mentors concluded that each of the board chairs had improved their scores on average by 40%.[207] This compared to a 21% improvement in the board chairs self-evaluation. This may be explained in part by the mentors starting with a lower average of 5 compared to the self-evaluation beginning level of 5.5. The mentors may have had a tendency to view the board chairs in light of their own qualities and since the mentors had much more experience in church leadership than the beginning board chairs, they naturally would have ranked the board chairs lower in the beginning of the test period. However, they also noticed a greater level of improvement in the board chairs than the chairs recognized in themselves. This could be due to the mentor's effectiveness in encouraging the board chairs, or it may have been due to the mentor's unconscious rating of themselves as mentors. In other words, a higher score given by the mentor to the board chair could be construed as a job well done by the mentor. Whatever the explanation for the greater gain in end ranking by the mentors over the self-evaluation; it does seem to be clear that there were higher scores in the ten qualities among the servant leaders at the end of the year. My interpretation of these higher scores is that there was a marked improvement in the level of the ten qualities among the servant leaders over the course of a year.

The quality that was most improved in the board chairs as ranked by the mentors was that of Responsibility, which increased by 74%, followed by the quality of Spirituality, which increased by 65%. These two qualities also received the lowest initial

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[207] See Appendix H for the complete results.

rankings. This suggests that perhaps a year of seasoning in their positions had the greatest effect on the board chairs in these particular areas as well as having the most room for improvement. The two qualities that increased by the smallest amounts were Integrity, which increased by 21% and Attitude, which increased by 23%. Perhaps that is because these were qualities that first led to the choices of these individuals by the Church Council in the first place and so because they were already relatively high there wasn't as much room for improvement over the course of the year. The same could be said for Humility which received the highest initial ranking at 6.1.

Just as in the case of the self-evaluation tool the overall analysis of the mentors' evaluation of the board chairs seems to indicate that there was a marked increase in the qualities that determine servant leadership. It will be interesting to see if this trend continues over the next year with many of the board chairs serving a second term.

The last part of the formal evaluation of each board chair was a comparison of the number of volunteers and the hours they worked at the end of the period of measurement to that at the beginning.[208] Each board chair was asked to compile the number of members serving and the hours they served in the last two years, beginning July 31, 2004 and ending July 31, 2005. Certainly there are many other factors that influence the members to become involved in the mission of the church and the hours that they serve in that work, but it should be noted that the board chairs can have a substantial impact, as well. In tabulating the number of members and the hours served, at least, an indirect measurement of the board chair's leadership competency could be obtained.

Some observations regarding the data collected can be made:

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[208] See Appendix H for the complete results.

1) Some board chairs were more effective in recruiting members to serve than others. For example, the Boards of Parish Education and Fellowship had many more people serving than the other Boards. This may be due more to the church's emphasis on these two areas of service than on the influence of the chairpersons of these boards, but it still remains that many more people served in these areas than any other.

2) Some boards lend themselves to delegation and service more than others due to their structure. For the Board of Elders, in particular, this is due to the nature of that board. Elders are appointed by the Senior Pastor and then approved by the congregation in its annual elections. There are far stricter guidelines to serve on the Elder Board than a board such as Parish Education which includes Sunday School, Vacation Bible School, Adult Bible Study, Care Groups, Wednesday midweek teachers, etc. The stricter requirements and the nature of the service by the Board of Elders in shepherding, visiting shut-ins, serving communion, etc. will mandate that a relatively small number of individuals serve on this Board.

3) Some boards only measured the number of members and hours put in by the board members and did not consider everyone who served in some capacity in that area of service. For example, the Board of Elders again comes to mind. Only the 8 and then the 12 members who served on that board were considered in the data. However, if the areas of service the Board of Elders oversees, which includes worship and music, were included; a far greater number of members and hours would be involved. The same could be said for the Board of Parochial Education. This group only measured the hours put in by the board. If several of their events and all the individuals associated with them

would have been included, such as the annual school auction, annual school golf tournament, school programs, etc; a far greater number would have been recorded.

4) Some boards' numbers were skewed by the work that paid staff put in. For example, during the middle of 2005 the part-time director of Youth and Young Adults left that position when his second child was born. This left a larger amount of that area of service to volunteers. This led to an over 300% gain in the number of hours served by that board. On the other hand, the Board of Trustees had greater use of the church custodian during 2005 than in 2004 and their hours consequently decreased by 50%.

5) Several areas of service are not directly accountable to any Board and therefore, numerous hours of service were not recorded in the data. For example, several committees report directly to the Church Council and are not a part of any particular board. Such committees include the Long Range Planning Committee, the Building Committee, and the Budget and Finance Committee. There are also ongoing areas of service that are not included under the hours recorded in this survey. As previously mentioned, the worship and music areas of the church were not included in the data (though they are under the supervision of the Board of Elders). The ongoing production of bulletins, newsletters, and special mailings were not included under any board as they are under the direction of the office manager.

6) Many hours of service simply are never recorded. This is due to the nature of any volunteer organization, but most especially in the church. Not only is it difficult for volunteers to account for all the hours of service done by members, but much of the work of the church is not recognized as such. For example, when one church member goes to see another in the hospital it is not recorded as an hour of service—unless done by an

elder. If a church member counsels another at the loss of their spouse it is not recorded—

unless done by an elder. If a church member helps another rake his leaves or fixes a door

or gives her a lift to church on Sunday morning, none of these things are recorded as an

act of service. When a church member witnesses their love for Christ to a non-member

neighbor by doing any of the aforementioned tasks, it is not included as hours of service.

And on and on it goes. Much of the Christian life is engaged in service to the Lord

through one's service to the church and to one's neighbor, but does not always lend itself

to becoming a point of data in a survey such as the one done for this study.

In spite of the challenges of recording data for this survey and the relative

subjectivity of this survey, some rather undeniable conclusions can still be made. First of

all, since both the number of members and the number of hours served increased by 18%

and 16%, respectively; it may be concluded that the board chairs were more effective in

recruiting, delegating, and motivating church members at the end of the evaluation period

than they were at the beginning. Secondly, there are still a lot of members who are not

serving in measurable ways. This does not mean that they are not serving, but they are

not plugged in to our current system of serving and accountability as prescribed in this

project. Much work still needs to be done then to help our members serve in the areas of

their abilities, passions, and spiritual gifts.

Finally, it must be said that even with the measurements prescribed in this process

of evaluation of our board chairs as servant leaders; it is still impossible to look at the

heart and see the things that only the Lord can see (Acts 1:24). However, the mentor can

help the board chair examine his own heart and evaluate his own attitudes toward servant

leadership. For when all is said and done the goal of the mentor is to provide the board

chair with encouragement in his/her further development as a Christlike servant leader and assist him in his faith walk with the Lord.

Chapter 7: An Evaluation of the Project

I. Changes from the Original Project

Two significant changes have occurred since the project was first proposed. First of all, in the beginning I was the Associate Pastor at King of Kings Lutheran Church in Chesterfield, Missouri. Shortly after the inception of the writing of this project, I received and accepted a call to become the Senior Pastor at Rivercliff Lutheran Church in Atlanta, Georgia. Naturally, this changed the scope and context of the project. Most of the theological work, the literature review and the Training Manual itself were written after this change and were done with the new context in mind. Some of the original material that was written during my tenure at King of Kings—though valuable in the general category of leadership—was no longer pertinent to the project of developing "servant leaders" within the new structure at Rivercliff, and so was discarded.

Secondly, the number of Board chairpersons was expanded from five to a final eight in the implementation of the project. This came about as the structure and bylaws of the congregation underwent several revisions. The names of the boards were also revised. Therefore, the original boards of education, evangelism, children's service, member care, and operations became the boards of parochial education, parish education, outreach, trustees, elders, stewardship, fellowship, and youth/young adults. Though the number of boards expanded to more adequately serve the needs of the congregation, the process of training board chairpersons as servant leaders was not affected.

II. An Evaluation of the Effectiveness of the Project

A. Structure Change

In evaluating the effectiveness of the project it becomes necessary to return to the beginning. The project was an attempt to train board chairpersons to become servant leaders who will bring people and programs together for the completion of identified tasks within the life of the congregation and as an outreach to the community. In order to train board chairpersons to become servant leaders it was first necessary to change the structure of the church governance system.

As described in Chapter 6, the previous church structure was not conducive to the formation of servant leaders as it confused governance with management and blurred the lines of responsibility between the clergy and the laity. Since no one was completely sure of their role or responsibility the mission of the church suffered. Sometimes people stepped on other people's toes in trying to get things done and at other times did nothing at all thinking a task was someone else's responsibility. Decisions on the Board of Directors were made from a mind-set of each director's volunteer mind-set and not from a "big picture" perspective of furthering the mission and vision of the congregation. Later on the ill-fated Council of Congregational Services, which was intended to become a governing board, had no governing authority whatsoever. This only further confused the congregation and led to an even greater apathy in service to the Lord. Meanwhile, the pastor was too busy in the work of administrator to be an effective servant shepherd of the congregation and the spiritual growth of the congregation suffered.

The solution to the problem was quite simple, though not easy to implement. The answer to the church structure bottleneck was to divide the responsibilities of the

governing body and the board chairs that were responsible for the management of their various boards. The eight board chairs became a quasi-staff for the senior pastor, who along with the church council and other mentors, continued to develop each succeeding board chair into servant leaders through the project described in this report. All of this had to be accomplished before the effective training of servant leaders could begin. Up to this time there was very little understanding of the concept of servant leadership or of the importance of separating church governance from the management of the various boards.

B. The Formation of Servant Leaders

But the question still remains: How does one measure the transformation of board chairs into effective servant leaders? That answer is reflected in the goal itself: *"The project was an attempt to train board chairpersons to become servant leaders who will bring people and programs together for the completion of identified tasks within the life of the congregation and as an outreach to the community."* In breaking down that statement the following outcomes of the servant leaders can be identified: 1)Bring people and programs together; 2)For the completion of identified tasks within the life of the congregation; and as an 3)Outreach to the community. In evaluating the goal at the most basic level it is simply asking if each component was accomplished.

1) Bring people and programs together

In 2000 when first measured there were 190 adults who were actively engaged in some type of ongoing service in the church.[209] This amounted to 1/3 of the adult membership of the church. This meant that 1 out of every 3 confirmed members of the

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[209] See Appendix I for a complete rendering of parish data from 2000 to 2004.

church was serving the Lord through some area of ministry at Rivercliff Lutheran Church at least one hour per month. This was before the change in structure to its current configuration and before the intentional training of servant leaders began. Four years later the number of active adults had increased to 281 or 52% of the adult membership of the church. This translated to a 58% increase in active membership over a course of four years. The number of hours per active member also increased from 1.2 hours per month to 1.6 hours per month. This means that the average active adult engaged in meaningful service at Rivercliff was now giving 33% more of his/her time than they were in 2000 to the work of the Lord

This data measures the tangible results of having changed the structure to effectively separate governance and management so that people could be placed in areas of service that fit them according to their personality, lifestyle, amount of available time, and spiritual gifts. For the first couple of years the church staff, in particular the Coordinator of Volunteers, Theresa Frerking, who was hired in October of 2000, was responsible for matching people to programs. Then in February of 2002 we began the PLACE program which systematically does the same thing. There is also a direct correlation to the changing of the By-Laws and the corresponding church structure in 2000. A further gain in active membership was established as the intentional training of servant leaders began in 2003.

2) The Completion of Identified Tasks Within the Life of the Congregation

Each year the church council, with the help of the board chairpersons, establishes goals and objectives for the coming year. Prior to this project, no annual goals or

quarterly objectives were written. There was no way to objectively measure the completion of tasks since they were not identified in the first place. Presently the church council reviews the goals that have been written by the board chairs each quarter and then provides a review through a mentor at the end of each calendar year. New goals are then written for the next year and the process continues on an annual basis.[210] Each board is now in the habit of writing goals, identifying tasks, completing action plans, and having their work evaluated. There is also a clear delineation of governance and management which has led to an improvement in the relationships between paid staff and lay leaders, council and boards, and pastor and congregation.

3) The Completion of Tasks In Outreach to the Community

The mission of Rivercliff Lutheran Church is "to joyfully proclaim God's grace and salvation through Jesus Christ to all people." The primary purpose for the existence of the church is to reach out to the lost with the gospel message of Jesus Christ as savior to the world. How does one measure such a thing? "Joyful" is a subjective word and it is difficult to quantify just how much of God's grace and salvation has been proclaimed to the community. Another possibility is to measure the work of the congregation, since the results are left to God. Even that is difficult, as much of evangelism is done on the harvest field outside of the church. In other words, how can you measure the influence of a Christian on their neighbors or community? Is it measured in hours they speak about Christ? Is it measured in intentional visits to the unchurched? Is it measured in doors knocked upon in a neighborhood canvass?

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[210]See Appendix H for a current example.

Some of these certainly could be measured and, perhaps should be, but we chose to measure the completion of tasks in the community in two ways: The number of events or activities that are held specifically to reach out to the community and how many of Rivercliff's members are involved in those events. Prior to the project there were only sporadic activities that were held in conjunction with the community or to reach out to the unchurched. There was an occasional canvassing of an area by the youth when the Ongoing Ambassadors for Christ would come to town. There was the occasional placement of flyers in the surrounding apartment complexes announcing the availability of spaces in our childcare center. But these were not measured and so one cannot make a direct comparison of events prior to 2000. However, since 2000 there is considerable documented evidence that underscores the change in attitude of the congregation toward reaching out to the community and fulfilling the purpose of the church.[211]

In the last year several major events were held at Rivercliff with the express purpose of reaching out to the community. Those included the Community Block Party which was first held the year before. 120 adults came together to work for nearly 500 hours to put on an event that drew over 2,000 people to the Rivercliff campus, most of whom came from the surrounding neighborhoods. In both 2003 and 2004 major concert events were held at Rivercliff during the Advent season to bring the good news of salvation in Christ to the community. First the "Messiah" concert in 2003 and then the "Gloria" by Vivaldi was produced in 2004. Both concerts attracted much larger crowds than usual for a midweek service, with the 2003 concert attracting a record 275 individuals, many who were not members of Rivercliff.

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[211] See Appendix I.

In 2001 as the culture began to change, the congregation began to look at holding events that were usually reserved only for church members for the community, as well. And so the annual Easter egg hunt, which had been held on Easter Sunday morning between services for the children, was now moved to the Saturday before Easter and advertised to the community as a community outreach event. The church picnic in 2004 was opened to the public and held on the new church grounds rather than in the park, so that it would be more visible and accessible to the community.

The congregation continues to grow in worship attendance and this is another indirect measurement of the development of servant leaders who look to the needs of the community before their own needs and those of their church. Of course, there are many factors that influence the growth of worship attendance including the actual number of members in the congregation, their frequency of attendance, the number of members that move, the number that drop out or become inactive or are released, change factors such as the upcoming relocation of the church campus to Woodstock Road, the overall evangelism program of the congregation, and, of course, the work of the Holy Spirit. Still, there seems to be some correlation between the number of outreach activities and the growth of the congregation by 23% in worship attendance from 2000 to 2005. This, in turn, suggests that board chairs have become more effective servant leaders who work together with all church leaders and the pastors in fulfilling the overall mission of the church.

C. Mentoring

In evaluating the success of the mentoring process in the formation of servant leaders, two variables have been established. Both are specific, measurable, attainable,

reasonably achieved, and time constrained—the basic requirements needed for evaluating a goal.

The first measurement is determined by simply accounting for those who have gone through and completed the Training Manual, including the last chapter which describes mentoring and requires one to become a mentor. As of August 2005 there have been twenty-nine individuals who have completed the manual. This includes the first set of eight board chairs trained in 2004 and the second round of training in 2005, which included two new board chairs, nine council members, and ten additional elders. Since there was no one being intentionally and therefore, effectively, mentored before the commencement of this project, and now having counted twenty-nine individuals who have completed the training manual on becoming a servant leader and mentor; it seems fair to suggest that the project has been a success.

The second criterion is the number of servant leaders who have begun the process of mentoring another servant leader. Unlike the completion of the servant leader's manual, which has a tangible end; the mentoring process is ongoing. And yet, there can be a measurable season of mentoring—that time period in which the mentor is investing himself and his wisdom into the mentoree. That is therefore, measurable.

Each person the first year was mentored by the Senior Pastor, who also mentored Pastor Jones and continued to prepare him for a similar role that the Senior Pastor had taken on the first year. In the second year, Pastor Jones has mentored three individuals and the head elder has mentored two current elders. In addition, the council president, treasurer, and human resources director (who were mentored by the Senior Pastor the first year) are also mentoring individuals they envision to be their successors. If one views the

progression of mentoring from the Senior Pastor to those in the first class to those who were in the second year's class, Rivercliff is now in its third generation of mentoring. That also seems to indicate that the project of training servant leaders and continuing to mentor them has been successful.

III. Conclusions Regarding The Project

After reflecting upon the entire project which began in earnest in 2000 with the change of church structure, the corresponding re-writing of the church by-laws and policy manual, the development of the servant leader training manual, and the beginning of the mentoring program; and after further discussing the project with the lay leadership, staff members, and other members of Rivercliff the following conclusions regarding the project were made.

1) This was a very ambitious program that will have a major impact on the current and future members of Rivercliff.

2) The project required a special commitment to its implementation by the pastors of the church. This included the Assistant Pastor who was called in 2003 and who is now actively involved in the implementation of the project.

3) The process of training and mentoring required a great deal of dedication from the board chairpersons. Those who will undergo the process in the future will have the advantage of others who have already gone through the training and who can adequately describe the time commitment required to achieve the various goals and objectives of the project.

4) The annual evaluations of the board chair's goals needed to become more objective[212]. Ideally the board chair should be able to evaluate his/her performance in accomplishing the established goals. Input for the evaluations should be encouraged from all interested parties, but as a matter of practicality, the meeting to review the results with the board chair should be limited to no more than two other people, rather than the entire church council as was originally proposed. That does not mean that the church council is not involved in the review of each board chair's goals, but the formal evaluation is not done by the council. That should be done by the pastor who oversees that particular area of ministry. This method of evaluating goal achievement is something that will continue to be evaluated as time goes by.

5) In the beginning the mentoring of the board chairpersons was done exclusively by the Senior Pastor. This mentoring has since been expanded to include the Assistant Pastor, who is gifted as a mentor, and also other lay leaders, who will also become a part of the mentoring process. This change is already reflected in the new church structure which divides the oversight of the boards between the two pastors. As the church continues the training process, more use will be made of the relationships developed between former board chairpersons and current chairpersons. It is envisioned that former chairpersons will become mentors to the new chairpersons.

6) As the process of training servant leaders began, it seemed as if more and more potential leaders were sent into our midst. (One might add that God also sent another gifted pastor who could further implement the program in Pastor Jones). This seems to indicate that God is very interested in sending to the local body of Christ exactly

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[212] See Appendix H.

the parts that it needs to be successful in accomplishing the vision and mission to which it has been called.

7) As more and more gifted leaders are sent to the local church and more and more of those gifted leaders are trained as servant leaders, the burden of service falling on the pastors becomes diminished. This does not mean that the pastors work less or have less responsibility; on the contrary, there are greater and greater opportunities to reach more and more people because of the good work the priesthood of believers does. Rather, this is to say, that the pastors are able to use their gifts primarily in the area of Word and Sacrament ministry and the priesthood of believers assists more ably than ever before in the accomplishment of service to both the church and community.

8) The trend of first identifying "tasks" and filling them with volunteers is being reversed. Today more individuals are being asked to serve in the area of their giftedness and passion for service. Consequently, people are finding greater enjoyment in their service and view it as less of a sacrifice than they did before.

9) The entire atmosphere of the church has become more positive and servant oriented. Though there is still some complaining and posturing for attention to perceived needs among the current membership, the overall tone of the church has changed to think first of the needs of others and particularly, of those not yet reached by the Gospel outside of our church membership.[213]

Final Conclusions

The entire process of completing a Major Applied Project was far more ambitious than I ever realized it could be. It was not just a matter of finding the time to do the

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[213] See Appendix I for detailed data.

writing, which was a major challenge in the midst of coming into a new parish which had major challenges of its own; but it was also attempting to balance the theological with the practical and the realistic with the idealistic. It is one thing to have an idea; it is a completely different matter to implement that idea. There was also the matter of convincing the congregation that the entire matter was worth pursuing. Oh, there was almost blanket endorsement of the idea of servant leadership. No one is opposed to that. However, the changes it brings to the everyday life of the parish are not so easily digested. The days of "someone else" doing the work of serving the Lord and bringing the service of the Gospel to the members and to the community are long gone. The pastors are no longer expected to be the only "servant leaders." Much more is expected of Board chairpersons, Committee leaders, and other servant leaders in the new structure of the church. And everyone is expected to serve in the capacity of their giftedness. Sitting along the sidelines and watching the ministry of the church is no longer acceptable. Not everyone has embraced this change, because it goes against our basic human nature which is desirous of being served rather than to serve.

And yet there have been dramatic breakthroughs as a result of change. The amount of active members (defined as attending worship and/or Bible study at least once a month and being involved in an ongoing area of service in the church) has gone from 33% in 2000 to over 50% today.[214] The congregation has also hired from within its membership 3/4 of its teaching staff at our parochial school, both directors at our child development center, a volunteer coordinator, a grant-writing specialist, a church accountant, a business manager, the office manager, and the church receptionist. Perhaps more importantly there is a now a greater willingness on the part of individuals to use

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[214] See Appendix I.

their gifts in the service of the Lord as they anticipate the joy they will discover in using those gifts in appropriate and meaningful ways.

Another observation is that it has become easier to ask people to serve in leadership positions. There has been little difficulty in finding qualified servant leaders for board or church council positions. As the church becomes more effective in providing the necessary training for leadership positions I envision that a time will be coming soon when it will be difficult to pick from among several qualified servant leaders in a variety of positions. I look forward to that day.

I am grateful for the encouragement I received from my family and from the church leaders who saw the importance of this project. The message that they delivered to me was that this is an extremely ambitious program that will have a dramatic impact on the current and future members of Rivercliff. They acknowledged that it would require a special commitment and dedication from its pastors. Of course, it is a given that anything that is going to have a dramatic positive impact is going to require a great deal of hard work, time to implement, and the commitment of those most heavily involved. As I approached the project I did so with a long term view, knowing that it would take five or more years to implement. As I have been at Rivercliff for five years, one might assume that the church should be well on its way to adopting and implementing the project of developing servant leaders among its board chairpersons. The fact is that we have barely started along the path. This is primarily because it took so long for me to implement the program. The current leadership has been extremely cooperative in listening to my ideas and has improved on these ideas through their experiences in the business world. What is most gratifying to me is the spiritual and theological depth of

our lay leaders and that has also contributed vastly to this project. Though I have put the ideas and the program down on paper, much of the credit for the implementation of the project and the further development of those original ideas goes to the lay leaders who serve with me at Rivercliff. I am forever indebted to them and so are future generations of servant leaders at Rivercliff.

Soli Deo Gloria!

Rivercliff Lutheran Church Structure

Elders
Jess Kash

- Worship
- Stephen
- Ministry

HR
Trish Wiese

Budget & Finance
Michael Tull, Norb Feltrop

NCD
Joe Ogrinc

Technology
Ken Gustafson

Building Committee
Pastor Jones
Bruce Rippen
Jeff Halter-Communications

Outreach
Greg Sinatra

- Marketing
- Evangelism
- Missions
- Social Ministries
  (Habitat, LS Ga...)

Stewardship
Bill Tinsley

- Pledges
- Place (TF)
- Grants (SF)
  & Development

Youth/Young Adults
Shawn Yates

- Jr. High
- Sr. High (PG)
- Mission Trips
- Young Adults
- Confirmation

Fellowship
Nancy Schluckbier

- New Members
- Small Groups
- Seniors
- Activities
  (coffee hr, picnic, Octoberfest...)

Trustees
Rick Perez

- Roswell Rd.
- Woodstock Rd.

Parish Ed
Don Schramm

- Bible Study
- SS
- Children's Ministry
- Wed Cliff

Parochial Ed
Gail Arndt

- RLS
- Open Arms

April 12, 2006

Roswell Property Structure

Elders
Jess Kash

- Worship
- Stephen
  Ministry

HR
Trish Wiese

Budget & Finance
Norb Feltrop–Jeff Hamilton

NCD
Ernie Caruso

Technology
Oliver Vagner

Building Committee
Pastor Jones
Bruce Rippen
Jeff Halter-Communications

FIF
Terry Donovan

North Campus
Lynn Martuscello

South Campus
David Mitchler

Financial Strategies
Ed Hinnefeld

Outreach
Greg Sinatra

- Marketing
- Evangelism
- Missions
- Social Ministries
  (Habitat, LS Ga...)

Stewardship
Bill Tinsley

- Pledges
- Place (TF)
- Grants (SF)
  & Development

Youth/Young Adults
Paul Geary

- Jr. High
- Sr. High (PG)
- Mission Trips
- Young Adults
- Confirmation

Fellowship
Carolyn Hinkle

- New Members
- Small Groups
- Seniors
- Activities
  (coffee hr. picnic,
  Octoberfest...)

Trustees
Rick Perez

- Roswell Rd.
- Woodstock Rd.

Parish Ed
Don Schramm

- Bible Study
- SS
- Children's Ministry
- Wed Cliff

Parochial Ed
Gail Arndt

- RLS
- Open Arms

Appendix B
Constitution And Bylaws of Rivercliff Lutheran Church
8750 Roswell Road, N.W.
Atlanta, Georgia 30350

Note:

Whenever required by the context of this manual, the singular shall include the plural and vice-versa, and pronouns of any gender shall include all others.

PREAMBLE

God requires that a Christian congregation shall conform to His Divine Word in doctrine and practice (Ps 119:105; Matt. 28:18-20; Gal. 1:6-8; II Tim 4:1-5) and that all things be done decently and in order (1 Cor. 14:40). Therefore we, the members of Rivercliff Lutheran Church, accept and subscribe to the following Constitution and Bylaws in accordance with which all spiritual and material affairs of our congregation shall be governed.

THE CONSTITUTION

Article I

Name

The name of this congregation shall be Rivercliff Lutheran Church, Inc., Fulton County, Georgia.

Article II

Purpose

The purpose of this congregation shall be to serve its members and to spread the Kingdom of God by preaching and teaching the word of God, by the administration of the Sacraments, and by the religious instruction of youth and adults, according to the confessional standard of the Evangelical Lutheran Church (Article III), and to foster Christian fellowship and charity.

Article III

Confessions

This congregation acknowledges and accepts, without reservation, all of the canonical books of the Old and New Testaments as the revealed Word of God, verbally inspired, and submits to them as the only infallible authority in all matters of faith and life, and acknowledges and accepts, without reservation, all the Confessional Writings of the Evangelical Lutheran Church, contained in the Book of Concord of the year 1580, as true and genuine expositions of the doctrines of the Bible. The Confessional Writings are the three Ecumenical Creeds (Apostles', Nicene, and Athanasian), the Unaltered Augsburg Confession, the Apology of the Augsburg Confession, the Smalcald Articles, Luther's Large and Small Catechisms, and the Formula of Concord.

Article IV

Membership

A.   Baptized Membership – Baptized members are all members who have been baptized in the name of the Triune God and who are under the spiritual care of the pastor of this congregation, including the children on the membership rolls who have not yet confirmed their baptismal vow.

B.   Communicant Membership – Communicant members are those who:

1. Are baptized in the name of God the Father, Son and Holy Ghost;

2. Accept and submit to all the canonical books of the Old and New Testaments as the only infallible authority in all matters of faith and life;

3. Are familiar at least with Luther's Small Catechism and declare their acceptance of it;

4. Attend divine services faithfully;

5. Lead Christian lives and do not live in manifest works of the flesh (Gal. 5:19-21);

6. Partake of the Lord's Supper frequently

7. Contribute faithfully and regularly, as God has prospered them, toward the building of Christ's Kingdom in the congregation and throughout the world;

8. Devote their time and talents to the extension of the Kingdom of God;

9. Will impart and accept fraternal admonition as the need for such admonition becomes apparent;

10. Are not members of organizations whose principles and conduct are in conflict with the Word of God.

C. Voting Membership – All communicant members of the congregation eighteen (18) years of age and older shall be entitled.

Article V

The Offices of Pastor and Teacher

The pastoral office of this congregation, as well as that of called staff, shall be conferred only upon such ministers and candidates that profess and adhere to the confessional standard set forth in Article III of this Constitution and are well qualified for their work. Such persons shall, in the call extended to and accepted by the, be pledged to this confessional standard.

Article VI

Authority of Congregation

A. General – The Voters' Assembly shall have supreme authority to administer and manage all the external and internal affairs of the congregation. The establishment and conduct of all organizations and societies within the

congregation, such as a parochial school, Sunday school, youth societies, men's and/or ladies' organizations, choir, etc., shall at all times be subject to the approval and supervision of the Voters' Assembly. The Voters' Assembly, however, shall not be empowered to decide anything contrary to the Word of God and the confessions of the Evangelical Lutheran Church (Article III), and any such decision shall be null and void.

B.　　Right of Calling – The right of calling pastors or other staff shall be vested in the Voters' Assembly and shall never be delegated to a smaller body or to an individual.

C.　　Decisions – All matters of doctrine and conscience shall be decided by the Word of God; all other matters shall be decided by the Voters' Assembly by a majority vote unless otherwise specified by the Constitution or Bylaws.

D.　　Powers of Officers, Boards, Councils, and Committees – Congregational officers boards, councils, or committees, and the members thereof, whether elected or appointed, shall have no authority beyond that which has been conferred upon them, and whatever authority may have been delegated to them may at any time be altered or revoked.

E.　　Removal from Office – Any called staff member, officer, or board or council member may be removed from office by the Voters' Assembly after prayerful consideration, in Christian and lawful order, by a two-thirds (2/3) majority ballot vote for any one of the following reasons: persistent adherence to false doctrine, scandalous life, inability to perform official duties, or willful neglect of them.

Article VII

Officers

The officers of this congregation shall be those persons as the Bylaws of this Constitution may prescribe.

A.　　On the basis of 1 Cor. 14:34-35 and 1Tim 2:11-15, we hold that God does not permit women to preach or to exercise authority over men with respect to the public administration of the Office of the Keys. We regard this principle as of binding force also today because 1Tim 2:11-15 refers to what God established at creation.

B.　　Therefore, women may hold voting membership and serve as officers and as members of boards and committees as long as none of these activities is directly involved in the specific functions of the pastoral office, namely, preaching, the public administration of the sacraments, and church discipline.

C.   Accordingly, they shall not serve as pastor, a member of the Board of Elders, or as chairman or vice-chairman of the Church Council.

Article VIII

Property Rights of the Congregation

Rivercliff Lutheran Church, Inc., Fulton County, Georgia, may receive, acquire, hold title to, and manage real estate and other property as needed to accomplish its purpose and may sell or dispose of such real estate and other property in whole or in part. This Corporation shall have all rights and powers granted by the laws of the State of Georgia to religious corporations. Embers who transfer their membership, or for any reason are separated from this congregation, automatically forfeit all rights to, and claims too, property held by the congregation. In the event the congregation should totally disband, or a division take place, the property and all rights connected therewith shall be transferred to that District of The Lutheran Church-Missouri Synod of which the congregation is a member at the time of disbanding or division.

Article IX

Doctrinal Literature

Only such hymns, prayers, and liturgies shall be used in the public services of the congregation and in all ministerial acts as conform to the confessional standard of Article III. Likewise, in all classes for instruction in Christina doctrine, only such books shall be used as conform to this standard.

Article X

Synodical Membership

A.   This congregation shall hold membership in The Lutheran Church-Missouri Synod as long as the latter body adheres to the confessional basis detailed in Article III. It shall send its pastor(s) and a lay delegate to the District Convention of Synod.

B.   It shall be the duty of the congregation and its members to support the work of the Synod, since they thereby support their own Christ-appointed work.

Article XI

Bylaws

This congregation may adopt such bylaws as my be required to establish more detailed policies and methodologies regarding the organization and operation of the various

bodies and groups that support operation of the church. Any Bylaws developed and published shall be in keeping with the tenets and confessions discussed in Article III.

<u>Article XII</u>

<u>Amendments to the Constitution</u>

A.   <u>Unalterable Articles</u> – Articles II, III, V, and IX of this Constitution shall not be subject to change or appeal with regard to their meaning or intent.

B.   <u>Amendments</u>

     1. Proposed amendments to this Constitution shall be presented in writing and read at a regular or special meeting of the Voters' Assembly.

     2. At a subsequent meeting of the Voters' Assembly, which shall be held no sooner than ninety (90) days after the first meeting (Article XII, B.1), the proposed amendment shall receive a second reading and shall be declared adopted if two-thirds (2/3) of the votes cast by ballot shall favor adoption.

RIVERCLIFF LUTHERAN CHURCH BYLAWS
(Revised July, 2004)

Article I – Membership.

A. Admission into Membership.

1. Communicant Membership.

a. By Confirmation - Confirmation is considered a reception into church membership; all who are thus received by this sacred act become communicant members.

b. By Transfer - Persons coming with a communicant letter of transfer from a Congregation in church fellowship, provided they conform in all respects to the requirements of membership in this Congregation, and are reviewed by the pastoral office, shall be received as a communicant member.

c. By Profession of Faith - Other persons shall submit their application to the pastor(s) and having given satisfactory evidence of qualifications for communicant membership shall be received as communicant members.

d. Reception - New communicant members shall be presented to the Congregation and received as members during a worship service. The names of new members shall be published at least quarterly and placed on the communicant member list.

2. Voting Membership.

a. Reception - Communicant members of age eighteen or above are considered to be eligible to vote at all Voters Assembly meetings. Eligible members shall be declared Voting Members upon signature of the master copy of the Constitution, at which time a copy of the Constitution and Bylaws of the Congregation shall be given to them. New Voting Members are eligible to vote at the next Voters Assembly meeting following voter eligibility.

b. Duties - It shall be the duty of every Voting Member to attend the meetings of the Voters Assembly. By failing to attend such a meeting, a member waives the right to cast his/her vote during that meeting. He/she shall accept nomination for office, committee appointments, etc., if possible, and generally participate in the business activities of the Congregation.

c. Ex-officio - Wherever referred to in these Bylaws, ex-officio members who participate in an advisory capacity have no voting privileges.

B.   Termination of Membership.

      1.   Communicant Membership.

          a.   Transfer to another Congregation - Communicant members desiring to join a Congregation in church fellowship shall present their request for transfer to the Pastor(s) or Elders to whom authorization is granted to issue such transfer.

          b.   Joining Other Churches - Communicant members who have joined another Congregation shall be considered to have terminated their membership, and their names shall be removed from the communicant list of the Congregation.

          c.   Whereabouts Unknown - At least once each year, a list of communicant members who cannot be contacted or located for a year or more by the Pastor or Elders shall be removed from the list of communicant members and their membership terminated.

          d.   Excommunication and Self-exclusion - Any member who publicly conducts himself or herself in an unChristian manner shall be admonished according to Matthew 18:15-20. If the member refuses to amend his sinful life after proper admonition, he shall be subject to excommunication. The Pastor shall be the administrator of the excommunication process. The decision to excommunicate must be unanimous among the Pastor and the Elders of the Congregation. The purpose of excommunication shall be to make the person aware of his sin and to win him back to Christ. The procedure shall be conducted in the spirit of love. The Congregation will reinstate communicate membership for an excommunicated person when he or she has repented and asked pardon.

Article II – Meetings.

A.   Voters' Assembly - The Voting Members shall meet in a Voters Assembly at least twice a year, as determined by the Church Council, or by special announcement, should the need arise. The Church's budget and financial plan shall be presented at the winter Voters Assembly and the election of Officers, Board Chairpersons and other Council Members shall be held at the summer Voters' Assembly.

      1.   Meeting Announcement - Notice of a regular Voters Assembly meeting shall be provided to all members at least 30 days prior to the meeting. The announcement shall be included in the monthly newsletter and weekly church bulletin. An objective shall be to publish the meeting agenda along with the 30-day announcement, but at a minimum, the agenda should be included in the weekly bulletin two weeks prior to the meeting date.

2.   Special Meetings - Special Voters' Assembly meetings may be called by the Pastor, the President, the Board of Elders, or the Church Council. Also, upon written request by one-third or more of the Voting Members, a special meeting must be called by the President or the Pastor. Notices of the time, place, and agenda shall be provided by mail or telephone call to all Voting Members at least five (5) days prior to the date of such a meeting.

3.   Attendance for a Quorum - Ordinarily the Voting Members present at a properly called meeting shall constitute a quorum to do business. However, for amending the Constitution, for the purpose of approval of the sale or purchase of real estate, for the approval of plans for the construction of new buildings, for the borrowing of money, or for the removal from office of a called pastor(s) or teacher(s), a majority of all Voting Members shall be required for a quorum. The President may request a quorum call before a specific vote(s) to assure a quorum still exists for that vote. In the absence of a quorum, those Voting Members present may fix the date for an adjourned meeting for which at least five (5) days written notice shall be given. The Voting Members present at such an adjourned meeting shall constitute a quorum.

B.   Church Council - Regular meetings of the Church Council shall normally be held monthly.

1.   Attendance for a Quorum - Greater than one-half (1/2) of the elected Council members shall constitute a quorum.

2.   Telephonic Participation - Members of the Council, or any committee designated by the Council, may participate in a meeting of the Council or of such committee, as the case may be, by means of conference telephone or similar communications equipment by means of which all persons participating in the meeting can hear each other, and participation in a meeting pursuant to this section law shall constitute presence in person at such meeting

3.   Action without a meeting - Any action to be taken, or any action that may be taken, at a meeting of the Council, or of any committee thereof may be taken without a meeting if a consent in writing setting forth the action so taken shall be signed by all of the persons entitled to vote as members of the Council, or any committee thereof, with respect to the subject matter being decided.

C.   Boards.   Regular meetings of the Boards shall be held at least quarterly or more frequently, as determined by the Chairperson. There shall be no quorum requirement for the conduct of meetings of the Boards.

Article III – Pastors and Called Staff Members.

A.   Calling of Pastors and Staff.

1.   Call Committee - A Call Committee consisting of at least five (5) members shall be appointed by the Church Council to lead the search for new pastors and called staff members.

2.   Call Procedures:

a.   The Congregation shall seek the will of the Lord through prayer and request the advice of the Circuit Counselor when calling a pastor, teacher, or other called staff person. The Congregation shall also seek the assistance of the Circuit counselor in naming a vacancy pastor.

b.   The Call Committee shall prepare a list of qualifications for the position in question and these qualifications shall be approved by the Church Council and made available to the membership of the Congregation and the District President.

c.   The membership of the Congregation shall be invited by the Call Committee to submit names of qualified candidates for the position in question. This list of names shall be submitted to the District President. Only candidates, who have been admitted to their respective ministries, as set forth in the Synod Handbook, shall be eligible for a call.

d.   The District President may add additional names to the list provided by the Congregation and provide to the Call Committee information that would be helpful in evaluating the candidates.

e.   The list of candidates shall be publicly announced to the Congregation in conjunction with the announcement of a special meeting of the Voters' Assembly at which a decision is to be made regarding the extension of a call. Such announcements of a special meeting shall be made in accordance with the procedures of these Bylaws.

f.   After publication of the list of candidates, the Call Committee shall conduct such screening, interviews, analysis, and review as necessary to prepare a final list of recommended candidates to the Voters' Assembly. Any member is entitled to submit comments to the Call Committee regarding any candidate on the published list.

g. After the Call Committee has considered all of the candidates on the published list, the committee shall present to the Voters Assembly no less than two (2) candidates for the office.

h. At least two (2) weeks prior to the date of the Voters Assembly meeting in which it is anticipated that a call will be extended, the Call Committee will provide members an outline of each candidate's personal history and qualifications. This outline for pastors or assistant pastors typically would include professional qualifications and affiliations as well as discussions relative to a candidate's views regarding theology, worship styles, personal visions and interests, and views regarding the church's mission and ministries. At the Voters Assembly meeting, the Congregation will elect the pastor or called staff member from this list.

i. The election shall be by written ballot. The candidate receiving the majority of the votes cast, but in no event less than 50% of the votes cast, shall be considered elected. If no candidate receives more than 50% of votes cast, a second ballot shall be taken among the three (3) candidates receiving the most votes on the first ballot. If no candidate receives more than 50% of the votes cast on the second ballot, then a third ballot will be conducted among the two (2) candidates receiving the most votes on the second ballot. The candidate receiving the most votes on the third ballot shall be considered elected. The election shall, if possible, be made by a unanimous rising vote, and the call shall then be extended to the candidate elected.

j. In the event a person who has been called by the Congregation returns the call and declines, the list of nominations may be reopened as the Congregation may determine.

B.   Role of the Pastor.

1. The Pastoral Office is the authority conferred upon pastors by God, through a call of the Congregation (the holder of the Priesthood and of all congregational authority) to exercise in public office the common rights of spiritual priesthood on behalf of all. The Pastoral Office is the primary office in the Congregation. However, the Congregation may establish as many auxiliary offices (i.e., additional Pastors or lay workers) as its needs require and determine what work is to be assigned to such offices.

2. Upon being installed, the Pastor is authorized and obligated to proclaim to the Congregation, jointly and severally, the Word of God in its full truth and purity as contained in the canonical writings of the Old and New Testaments and professed in the Book of Concord of the year 1580.

3.   The Pastor is further authorized and obligated:

a.   To administer the sacraments in accordance with their divine institution;

b.   To discharge toward all members of the Congregation the functions of a minister and curate of their souls in an evangelical manner, in particular to visit the sick and the dying and admonish indifferent and erring members;

c.   To spiritually guard the welfare of the younger members of the Congregation as well as adults during their preparation to become confirmed members of the church;

d.   To guide the Congregation in applying the divinely ordained discipline of the church;

e.   To provide spiritual leadership and oversight in the educational agencies and the various adult and youth organizations within the Congregation;

f.   To serve as an example by Christian conduct and to do all that is possible for the upbuilding of the Congregation and for the advancement of the Kingdom of Christ. By reason of his position, the pastor is not only a servant and steward of God, but also of the Congregation. The Pastor shall have the authority and responsibility for supervising all worship services in conjunction with the Board of Elders so that it is at all times in harmony with the doctrine and practice of the Lutheran Church-Missouri Synod.

Article IV - Church Council.

A.   Powers of the Church Council - The Church Council shall have the power to develop policies as required to execute the goals approved by the Voters Assembly. Written policies shall be available on request. The Council shall have no authority beyond that which has been conferred upon them by the Constitution, its Bylaws, or by the Voters' Assembly.

B   Church Council Actions Requiring Approval of the Voters Assembly prior to implementation.

1.   Annual Financial Operating Plan.
2.   Calling or removal of called Pastors or staff.
3.   Dissolution of the Congregation.

C.   Duties of the Church Council:

1.   The Church Council, as the chief governing body of the Congregation, shall act in all matters pertaining to the legal and general

welfare of the Congregation, except those reserved for the Voters Assembly in Article VI of the Constitution.

2.   The Church Council shall see to it that all activities of the church reflect the purpose and faith of the Congregation.

3.   The Church Council shall concern itself with establishing all policies governing the activities of the Congregation, including Open Arms and Rivercliff Lutheran School, and with the implementation of the mission, vision, budget, and plans adopted by the Voters Assembly.

4.   The Church Council may appoint, oversee and have authority over all of the boards, committees, task forces, action teams, or other entities (collectively referred to hereafter as the "Entities") of the Congregation and may delegate the establishment and implementation of policies and procedures to the Entities.

5.   The Church Council shall adopt an annual budget for presentation to the Congregation at a regular Voters Assembly. The Church Council shall have the right to amend the budget by not more than two (2%) percent during any calendar year for necessary unanticipated expenditures without Congregation approval and shall further have the right to approve expenditures above the budget for items which are considered to be estimates, including but not limited to such expenses as worship supplies, utilities, insurance, routine maintenance, etc. Any other expenditure which will increase the budgeted items more than two (2%) above the amount approved by the Congregation shall require approval by a duly called Voters Assembly.

6.   The Church Council shall appoint a Financial Secretary who shall be responsible for accounting for and depositing all contributions to the church and reporting the receipts to the Treasurer.

7.   The Church Council shall appoint all Board Chairpersons which are not elected by the Congregation. Each Board Chairperson shall be appointed to a two year term with an objective to stagger their terms so that the terms of one half of the Board Chairpersons will carry over to the next Council year.

D   Committees of the Church Council.

1.   Budget and Finance Committee.

a.   Each year a Budget and Finance Committee shall be formed that shall consist of the Vice President, Treasurer, Financial Secretary, the Chairperson of the Board of Church Operations and one at-large member appointed by the President and approved by the

Church Council. The Vice President will act as the chairperson. The committee shall be responsible for developing the annual budget along with a budget variance policy for presentation to the Voters Assembly for approval.

b. The Budget and Finance Committee will work with church Entity leaders to establish an overall budget for the upcoming year. Board leaders and members of the Council shall review the proposed annual budget to ensure that it reflects consideration of the long-range plans of the church and its mission. The Budget and Finance committee shall present its proposed budget to the Church Council for approval at least thirty (30) days prior to the Voters Assembly meeting at which the budget is scheduled to be adopted.

c. The Budget and Finance Committee shall initiate an audit of church financial books. An audit plan shall be developed which includes an audit program performed by qualified volunteers and an appropriate outside professional.

2. Human Resources Committee - The Human Resources Committee, appointed by the President and approved by the Church Council, shall be responsible for the development of job descriptions and salary ranges, recruitment of non-called personnel, performance reviews, and benefit reviews. In addition, the committee shall be responsible for the generation of proposed salaries and development of proposed policy for personnel matters.

3. Nominating Committee - A Nominating Committee appointed by the President and approved by the Church Council shall prepare a slate of candidates for inclusion in the Voters Assembly agenda for the meeting prior to the Voters Assembly meeting where officers and other elected leaders will be elected. The Nominating Committee shall include one (1) Elder selected by the Board of Elders.

4. Long Range Planning Committee - The Long Range Planning Committee shall consist of the two most recent past Presidents of the Church Council who are Voting Members of the Congregation, the two at-large members of the Church Council and a Voting Member of the Congregation appointed by the President and approved by the Church Council. The Chairperson of the Committee shall be appointed from the members of the Board by the President and approved by the Church Council. This Committee shall review adherence to the Action Plans, provide to the Church Council and the Boards an on-going analysis of compliance with the existing Long Range Plan and annually update the Church's Long Range Plan for presentation and approval by the Church Council and the Congregation at the Winter Voters Assembly.

Article V – Officers and other Church Council members.

A.   <u>Officers of the Congregation</u> - The Voters Assembly shall elect a President, Vice President, Secretary, and Treasurer. These individuals shall be the Officers of the Congregation.

B.   <u>Church Council Members</u> - In addition to Officers of the Congregation, the Church Council shall also include:

    1.   Two Members-at-Large elected by the Congregation.
    2.   Chairman of the Board of Elders elected annually by the Board of Elders.
    3.   Chairperson, Board of Parochial Education, elected by the Congregation.
    4.   Chairperson of the Board of Trustees, elected by the Congregation.
    5.   Senior Pastor, who shall be an ex-officio member.

Article VI - Election of Officers and other Church Council members.

A.   <u>Nominating Committee</u> - A Nominating Committee shall prepare a slate of candidates for inclusion in the Voters Assembly agenda which shall be available to the Voters prior to the Voters' Assembly meeting in which Officers and other elected leaders will be elected.

B.   <u>Terms of Office</u> - The term of office for Officers and other Council Members shall be two years with an objective to stagger their terms so that the terms of one half of the Church Council will carry over to the next Council year.

C.   <u>Replacement of Officers, Council Member, Council Committee Member or Board Chairperson</u> - Any appointed or elected Officer, Council Member, Board Chair or committee member who is absent for three (3) consecutive regular or called meetings without offering a valid excuse or has resigned or is willfully neglectful in the performance of his/her official duties, shall have his/her name removed from office by the Church Council. Such members shall be informed by the Council President. The Church Council shall be empowered to fill by appointment all such vacancies.

Article VII -   Duties of Officers and Council Members.

A.   <u>President</u> - The President shall preside at all meetings of the Church Council and the Voters' Assembly. He shall sign checks in the absence of the Treasurer and be an ex officio member of all boards and committees.

He shall appoint committees as directed by the Church Council and shall issue the call for Church Council and Voters Assembly meetings. He shall be responsible for seeing that all boards and committees function as directed by the Church Council and the Voters' Assembly. The President shall have the authority to sign all documents for the Congregation requiring the signature of a Chief Executive or President.

B. Vice President - The Vice President shall perform the duties of the President in the latter's absence. The Vice President shall be an ex-officio member of any named board or committee when so directed by the President and shall serve as Chairman of the Budget and Finance Committee. In the event of a vacancy in the office of President, the Vice President shall succeed to the office of the President for the remainder of the term.

C. Secretary -The Secretary shall keep accurate minutes of the meetings of the Voters' Assembly and the Church Council. The Secretary shall also keep an accurate roster of the Voters and the Voters' attendance at the Voters' Assembly and of members present at Church Council meetings.

D. Treasurer - The Treasurer is responsible for controlling and accounting of church revenues and expenses, preparing proposed operational budgets, and supporting all ministries with accounting and revenue information as policy permits. The Treasurer shall provide budget summaries to the Congregation via the church newsletter on a quarterly basis. The Treasurer is responsible for developing policy regarding financial and accounting control methods. The Treasurer shall have the authority and/or delegate authority to sign all checks and the sale of donated securities.

E. Chairperson, Board of Trustees – The Chairperson shall keep the Council informed of the operations of the church property, machinery and equipment. The Chairperson shall appoint the members of the Board.

F. Chairperson, Board of Parochial Education - The Chairperson shall keep the Council informed of the activities of Open Arms and Rivercliff Lutheran School. The Chairperson shall appoint the members of the Board.

Article VIII - Responsibilities of Boards.

A. Board of Elders.

1. The Elders shall assist the Pastor in shepherding the flock, providing spiritual leadership to the Congregation, and overseeing all aspects of worship life. They shall also exert every effort to build up and encourage the Pastor in his work as shepherd. The Elders shall also

assist the Pastor in carrying out the varied responsibilities of the Pastoral office and provide guidance and support to all of the church ministries.

2. Specifically, the Elders shall assist the Pastor in the discharge of his duties of the pastoral office that involve preaching of the Word, administering of the Sacraments, leading public worship, and providing pastoral care to the church membership. They shall also seek to encourage the Pastor through prayer, Bible study, and regular counsel in his role as shepherd of the Congregation.

3. The Elders shall supervise the doctrinal content of all preaching, teaching, and worship within the Congregation. At the direction of the Pastor, the Elders shall supervise all worship activities within the Congregation.

4. Elders are nominated by the Pastor and appointed to their positions by the Congregation. The Pastor is to provide a written list of nominees to the Church Council for presentation and appointment by the Congregation at any meeting of the Voters Assembly. The term for Elder is three (3) years, with the terms of the various Elders staggered so as to promote continuity within the body over time.

B.   Board of Parochial Education.

1. The Board of Parochial Education shall consist of at least five (5) members, including the Chairperson of the Board of Parochial Education. The Principal of the Rivercliff Lutheran School and Director of Open Arms shall serve as ex-officio members of the Board of Parochial Education.

2.   The leadership of Rivercliff Lutheran School shall be under a Principal. The leadership of Open Arms shall be under the Director. The leadership of Parents Morning Out shall be under a person selected by the Board of Parochial Education.

3.   The objectives of the Board of Parochial Education are to plan and administer the total education program of Rivercliff Lutheran School, Open Arms, Parents Morning Out, and associated programs; determine policies; and, in conjunction with the Church Council (or its representatives) select, retain and discipline personnel for the various programs and provide the necessary means and facilities for the programs; and to direct and supervise the parochial education program of the Congregation.

C.   Board of Trustees - The Board of Trustees shall execute its responsibilities under the leadership of the Chairperson. The Board of Trustees shall be responsible for the maintenance, improvement, and development of all church properties and equipment in order to assure adequate and functional facilities to meet the needs of the total ministry and growth of the Congregation.

D.   Board of Parish Education – The Board of Parish Education shall be under the leadership of the Chairperson. The Board, in coordination with the Pastor(s), shall be responsible for securing a qualified teaching staff and presentation materials. The Board shall also be responsible for the conduct of:

1.   Weekly Sunday School for children.
2.   Weekly Bible Classes for adults.
3.   Small group Bible study.
4.   Vacation Bible School.
5.   Midweek evening classes for K-4, including music.
6.   Confirmation class for 6-8 grades.
7.   Nursery on Sunday and mid-week, as needed.

E.   Board of Fellowship - The Board of Fellowship shall be under the leadership of the Chairperson. The Board of Fellowship shall emphasize mutual support, involvement, and retention of members of the Congregation. Specifically, the mission of the Board is to provide avenues through which members of the Congregation can grow in their relationship with God through relationships with other members, accountability to each other individually, and accountability to the church family as a whole. The Board shall coordinate activities, such as Care Groups, Seniors, Fellowship gatherings and Singles groups.

F.   Board of Outreach - The Board of Outreach shall be under the leadership of the Chairperson. The Board's mission is to bring together the spiritual gifts of the Congregation to carry out the mission of the church as it applies to non-members through taking the good news of the Gospel to people outside the Congregation.   The responsibility of this Board is to focus on evangelism and missions.

G.   Board of Youth and Young Adult Ministry - This Board shall be chaired by the Director of Youth and Young Adult Ministry. The mission of this Board is to reach out to young people to bring them into a personal living relationship with Jesus Christ and His church through education and support from the church. The goal is to provide a foundation for young people that is rooted in scripture by providing a place for them to experience the joy and peace found by walking daily with Him. The ministry is responsible for development, direction, supervision, and integration of the church's ministries to young people from Grade 8 through young adulthood.

H.   Board of Stewardship – The Board of Stewardship shall be under the leadership of the Chairperson. The Board of Stewardship shall annually educate the Congregation concerning its gifts of time, talents and financial contributions. This Board

shall be in charge of the annual financial commitment campaign and other financial commitment programs of the church. It shall keep an inventory of the talents of the members of the Congregation; so that those members desiring to share their talent will be given the opportunity to share.

      I.   <u>Duties and Responsibilities</u>. Each Board shall have no less than five (5) members appointed as described in this Article. The Boards shall be accountable to the Church Council for fulfillment of their duties and responsibilities. Each Board shall submit a written report of its activities quarterly to the Church Council and shall make an annual written report to the Congregation. There shall be a quarterly meeting of Board Chairs with the Church Council to discuss coordination of Congregation activities.

Article X – Amendments.

      A.   <u>Voters Assembly</u> - These Bylaws may be amended in a properly convened meeting of the Voters Assembly by two-thirds of Voting Members present.

      B.   <u>Prior announcement</u> - A written proposed amendment which shows the existing language and the proposed change must be included in the meeting announcement.

Appendix C: Lay Leadership Training Manual

LEADERSHIP TRAINING MANUAL
Course Syllabus

NO.	LESSON	DATE	PAGE
#1	Leadership Makes a Difference	_____	_____
#2	Evaluation of Secular Leadership Models	_____	_____
#3	Biblical Rationale for Servant Leadership	_____	_____
#4	Knowing Where You Are Going: Planning	_____	_____
#5	Taking Others With You: Teamwork	_____	_____
#6	Taking Others Beyond You: Mentoring	_____	_____

Class Sessions:_____

Classroom:_____

Completion: The requirements for successfully completing this course include <u>regular attendance</u> at all class sessions and <u>completion of all worksheets and assignments.</u>

Class Agenda

8:50-9:00	Walk-in, refreshments, name tags. (Name tags are only needed for the first two weeks.)
9:00-9:15	Icebreaker. See "Icebreaker Questions" on the next page.
9:15-9:20	Opening prayer, class business and announcements
9:20-10:05	Lesson
10:05-10:20	Break
10:20-11:00	Lesson
11:00-11:15	Explain "My Leadership Action Plan." Ask participants to share their plans with two others in the group. Have them keep the same groups of three throughout the course. You may also ask them to share with the entire group.
11:15-11:20	Closing Prayer

Icebreaker Questions[215]

1. The chore I hated most as a kid.

2. Our first big family vacation as a kid.

3. The person who helped me with my homework as I was growing up.

4. My hero at age 12.

5. My hero at age 18.

6. The tower of strength in my family as a kid.

7. My mother's favorite food.

8. My favorite room in the house as a kid.

9. My favorite room in the house today.

10. My all-time favorite movie.

11. My worst habit.

12. My biggest fear.

13. My recurring nightmare.

14. My biggest dream.

15. My favorite day of the week.

16. My favorite dessert.

17. My favorite type of music.

18. My favorite store.

19. If you had one million dollars after taxes how would you spend it?

20. If you had one unexpected day off this week what would you do?

21. If you had three wishes granted that would absolutely come true, what would you wish for?

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[215] Adapted from Dave Earley & Steve Benninger, *How to Move Believers From Membership to Ministry to Maturity: A Progressive Discipleship Program* (Forest, Virginia: Church Growth Institute, 1997), p. 309.

LESSON 1
BECOMING A LEADER

Objective: To help the board leader understand the basic need for him/her to develop leadership ability and competencies in a church setting so as to further the mission of God in this place.

Learning Guidelines[216]

Before we take a look at the qualities of a servant leader, we need to set some basic guidelines for the learning process. There will be a lot to learn in the next 3 months and it will take commitment on your part to get as much as possible out of this course. I have set up the following guidelines to help you in the process. They are not rules to be followed, but guidelines that will make the learning process more fun and will help you learn and retain more of the material presented.

1. Be here.

Each of you is here physically. Now be here emotionally, mentally, and spiritually as well. Each of you has taken the time and made the arrangements to be here. In order for us to make the most of our time together, we need to keep our thoughts attuned to the task at hand. The temptation is to think of what we might be doing an hour from now or what we could be doing instead. However, the fact is—we are here. So let's be completely here.

2. Say it here.

Your thoughts have the greatest impact when they are expressed at the moment and to the group. Withholding your comments until later will not benefit us now. Saving your comments for another person or group will not benefit those who are gathered together now.

3. Keep it here.

Whatever is said in the group needs to stay within the group. People are risking themselves for the good of the group and should not be subject to concern about what might be said after the group has disbanded. Everything said here is confidential and should be treated as such.

4. Speak for self about self.

Only you can speak for yourself, no one else can fully and articulately speak for you. At the same time you are not being asked to speak for anyone else. Be cognizant of

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[216] Guidelines developed by Kurt Bickel of Cornerstone Consultants. Used by permission. Commentary in italics is by the author.

speaking for yourself and not for a larger group of people. Be particularly vigilante in avoiding what "they" are saying. "They" are not here. Speak for yourself.

5. Honor Thoughts and Feelings.

We will not agree on everything that is being said. It is not necessary for us to agree on everything that is said. The group prospers when a variety of thoughts and opinions are offered. In order to encourage the process everyone's thoughts and feelings must be honored. You may feel free to disagree with someone else's thoughts or opinions, but you may disparage what another has to say. For those who tend to express thoughts more than feelings, take special effort to also examine your feelings about certain facts or ideas. At the same time, if you are prone to express your feelings about an issue before thinking about it, take time as well to dig into your thoughts about the matter.

6. No but(s) about it.

In communication it is usually the last thing said that is heard and remembered. So be careful in expressing exactly what it is you want heard by others without couching your communication with the word "but." Most of the time we say what we really mean after the word "but." So don't waste the time of the group with what comes before it. If you really need both sides of an issue stated then use words such as "and", "yet", or "however." Without doing so, whatever you said before "but" is lost anyway.

7. Don't ask a question when making a statement.

Go ahead and say what you mean in statement form. It is less than honest to make a statement in the form of a question. That's the way it should be done, right?

8. Observe how you say "need" and "try."

When you say that you "need" to do something, attempt to come to an understanding as to whether it is something you think you really need to do or if it is only something you believe others think you "should" do. There is a vast difference between the two. When you say that you will "try" to do something, attempt to come to an understanding as to whether this is something you will really do or if this is a coping mechanism to relieve yourself of the guilt of having not yet accomplished this thing. In the words of the Nike commercial, (Don't try!) Just do it!

9. Say "thank you" when receiving feedback.

The purpose of feedback is to change behavior or attitude. You do not have to accept another's feedback to you as reality. However, if you find it helpful you may use it for a positive outcome. Assume that another's feedback is given to you in a spirit of

Christian love and so thank them for their good intentions and for their part in helping you change negative behaviors or attitudes.

10. Right to pass.

There are some issues that we are just not ready to tackle emotionally. Rather than putting undo pressure on yourself to provide some kind of an answer, simply exercise your right to pass. If you want to respond later when you are better prepared to do so, then you also have that right. Generally we will give everyone an opportunity to speak before anyone is allowed to make further comments. In this way we will honor everyone's right to communicate and also prevent some from monopolizing the process.

11. Get your needs met.

This is the ultimate goal in a learning exercise. We want to contribute to the group process as well. We reach both individual and group goals more effectively and efficiently when our physical and emotional needs are met. So if you need to get up and stretch, go to the bathroom, get a drink, adjust the temperature, etc.; go ahead and do so. Normally you do not need to ask to have your needs met. However, if there is something that someone must help you with in order for your needs to be met; then, by all means, ask.

The Need for Studying Leadership in the Church

1. The single greatest hindrance to service in the church is lack of <u>leadership</u>.

I have spent the last fifteen years researching all facets of American life . . . Some have said I am obsessive about having information before making a judgment . . . Now after fifteen years of diligent digging into the world around me, I reached several conclusions regarding the future of the Christian Church in America. The central conclusion is that the American church is dying due to a lack of strong leadership . . . Nothing is more important than leadership. (George Barna in <u>Leaders on Leadership</u>).[217]

"Everything rises and falls on leadership." John Maxwell

All other things being equal, leadership ability determines:

- The <u>size</u> of your organization.

- The <u>quality</u> of people in your organization.

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[217] George Barna, *Leaders on Leadership* (Ventura, CA: Regal, 1997), pp. 17-18.

- The <u>number</u> of leaders within the organization.

- The <u>morale</u> of the organization.

- The potential <u>growth</u> of the organization.

- The long term <u>impact</u> of the organization.

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L       10
E        9
A        8
D        7
E        6
R        5
S        4
H        3
I        2
P        1  2  3  4  5  6  7  8 9 10
         I M P A C T
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Make a line from the three on the leadership scale out and down to the three on the impact scale. Then do the same from the vertical seven to the horizontal seven. One's service in the church is comparable to one's leadership ability. A person who is a three in leadership ability will have a three in service impact. A person with more leadership ability—a seven, for instance—will make more than twice the impact. **This *does not negate the value of the three in God's view or in the church's view; it simply shows that the greater the leadership ability, the greater the impact in potential service to God and the church.***

2. **Leadership ability will help <u>multiply</u> servants in the church.**

<u>Addition</u>	<u>Multiplication</u>
You + one = <u>two</u>.	You + one = <u>two.</u>
You two + one = <u>three</u>.	You two + two = <u>four</u>.
You three + one = <u>four</u>.	You four + four = <u>eight</u>.
You four + one = <u>five</u>.	You eight + eight = <u>sixteen</u>.

3. **Leadership development will influence your ability to handle <u>changing</u> and <u>challenging</u> times.**

- We live in changing and challenging times.

- The more challenging the times, the greater the cry for <u>leadership</u>.

- Leaders are better able to <u>navigate</u> change successfully than others.

4. The church needs more leaders to accomplish its <u>mission.</u>

"We have this ministry," writes the Apostle Paul to the church at Corinth (2 Cor. 4:1). He was speaking in regard to his office as an apostle, but "he is enlisting the people's support in the conduct of the ministry in their midst. God has entrusted the means of grace, Word and Sacrament, to all believers, who, as the apostle Peter affirms, are the royal priesthood (1 Peter 2:5, 9)."[218]

Whether a person is a pastor of a church or a member of a church, the mission to which that person is called is the same. "Christ's mandate (Matthew 28:19 and Mark 16:15) makes each Christian a witness for the Gospel to the world around him . . . Every Christian, young or old, man, woman, or child, shares in this ministry as a believing, baptized child of God. By faith he is a member of Christ's church and His royal priesthood, possessing all the privileges and responsibilities that accompany that station."[219] Therefore, there is no distinction in the primary purpose of "a called and ordained servant of God" and "a member of the royal priesthood of God."

Regardless of one's role in the church, the Mission of the church remains the same. The church exists to distribute God's forgiveness of sins through the means (Word and Sacraments) that God has given her. The Lord specifically has given the church the Office of the Keys which is the "special authority which Christ has given to His church on earth to forgive the sins of repentant sinners, but to withhold forgiveness from the unrepentant as long as they don't repent."[220]

Since leadership is based on authority, church leadership is distinctive from secular leadership in that the authority rests in God's entrusting the church with the forgiveness of sins. The pastor is the one called by the congregation to administer the Office of the Keys publicly. That is, he is to preach and teach the Word of God; administer the Sacraments according to their institution by Christ; and forgive the sins of the penitent and retain the sins of the impenitent.

Yet every aspect of the congregation's life should serve this mission, including the responsibilities assigned to boards and to board leaders. Thus, church leadership is distinctive in that it is guided by the dynamic of Law and Gospel toward the ultimate mission of bringing God's forgiveness of sins to His people and to the world. It is to this purpose of accomplishing the Mission of God that God has called His church. God has also provided gifts to the church for this mission in the Office of the Holy Ministry, the Royal Priesthood of all Believers, the Gospel that motivates and empowers service and leadership attitude, and skills that serve the Gospel.

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[218] Eugene A. Klug, *Church and Ministry: The Role of Church, Pastor, and People from Luther to Walther* (St. Louis: CPH, 1993), p. 135.

[219] Ibid.

[220] *Luther's Small Catechism* (St. Louis: CPH, 1986), p. 27.

5. **Leadership development and ability is necessary for the functioning of your appointed or elected position.**

   "But now your kingdom will not endure; the LORD has sought out a man after his own heart and appointed him leader of his people, because you have not kept the Lord's command" (1 Samuel 13:14).

   "I looked for a man among them who would build up the wall and stand before me in the gap on behalf of the land so I would not have to destroy it, but I found none" (Ezekiel 22:30).

6. **It is harder to lead unpaid volunteers than paid employees.**

   Church leadership is in many ways more difficult than secular leadership because you cannot motivate a volunteer with a pay raise or the threat of a pay cut or firing him/her (though sometimes you wish you could). Church leaders not only need to be as competent as secular leaders, they need to be better.

7. **Leadership can be learned and developed.**

   A man once asked if any great leaders were born in his hometown. He replied, "No, just babies!" Leaders are made, not born. While it is true that there may be some of us who have the natural abilities, intelligence, background, or training to become ten's on the leadership scale, all of us can improve. We may not jump from 3's to 10's from taking this class, but we could go from 3's to 7's. Every step or action we take to become a more effective leader will increase our impact on the service of others in the church.

The Top Ten Essential Qualities of a Servant Leader[221]

1. **Integrity** *1 Timothy 3:2—"blameless or above reproach"; 3:7—"good reputation or testimony among those who are outside"; Acts 6:3—"of good reputation"; Exodus 18:21—able men, such as fear God, men of truth.*

   A. Integrity is God's primary criterion for qualifying for spiritual leadership (1 Timothy 3:1-10; Acts 6:3; Exodus 18:21).

   B. Integrity is not a gift. It is a result of self-discipline, honesty, consistency, and doing what is right no matter the cost (2 Peter 1:5-7).

   C. Integrity is seen in the lives of great leaders like Joseph (Genesis 39:1-13) and Daniel (Daniel 1:8; 6:4, 10).

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[221] Adapted from Dave Earley & Steve Benninger, *How to Move Believers From Membership to Ministry to Maturity: A Progressive Discipleship Program* (Forest, Virginia: Church Growth Institute, 1997), pp. 312-316.

My integrity rank is _____. *(Rank yourself from 1 to 10, with 1 being at the low end of the scale and a 10 representing the highest degree of this characteristic)*

2. **Spirituality**   *Acts 6:3—"Full of the Holy Spirit."*

A. A spiritual leader is a <u>Spirit</u> controlled person (Acts 6:3)

B. A Spirit controlled person is continually <u>yielding</u> to the influence of the Holy Spirit (Ephesians 5:18).

C. A Spirit controlled person's life is evidenced by the <u>fruits</u> of the Spirit (Galatians 5:22-23).

My spirituality rank is _____.

3. **Responsibility**   *Isaiah 6:8—"Here I am! Send me."*

Responsibility is the ability to demonstrate personal <u>reliability</u> and the willingness to exhibit <u>courage</u> under difficult or challenging circumstances.

Five Responsibilities of Leaders

1. *Rebuke (Proverbs 28:23)*
2. *Act decisively. (Proverbs 24:11-12)*
3. *Listen to criticism. (Proverbs 19:20; 15:5, 10)*
4. *Be honest. (Proverbs 18:7)*
5. *Be fair. (Proverbs 11:1)*

My responsibility rank is _____.

4. **Positive Attitude**   *Philippians 4:13—"I can do all things through Christ who strengthens me."*

A. Attitudes are often as important, if not more important than abilities (1 Samuel 17:20-51)

   Little David + Positive Attitude + Big God = Big Victory

B. Attitudes are <u>contagious</u>. Positively: Nehemiah 2:17-20; 4:14, 20; 6:3, 9, 15 Negatively: Numbers 13:25-14:4

C. Attitudes can turn problems into <u>opportunities</u> (Acts 16:20-30).

D. Attitudes are our <u>choice</u> (Philippians 4:11-13).

E. Attitudes are a leader's tool for <u>inspiring</u> action (Joshua 3:9-13; Exodus 14:13-14).

My attitude rank is ____ .

5. Teachability   *Acts 2:42—"They devoted themselves to the apostles' teaching…"*

The apostle Paul never felt that he had arrived. There was always further to go and more to learn (Philippians 3:14).

Sow a thought, reap an action.
Sow an action, reap a habit.
Sow a habit, reap a character.
Sow a character, reap a destiny.

My teachability rank is ____ .

6. Maturity *1 Timothy 3:6—"He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil."*

Maturity has to do with growing out of <u>self</u>-centeredness, doing what you should do regardless of <u>circumstances,</u> and responding to situations with the <u>patience</u> of a person who sees the bigger picture and the end result.

My maturity rank is ____ .

7. Humility *John 3:30—"He must increase, but I must decrease."*

A. Humility is <u>essential</u> for the Christian leader (1 Peter 5:2-7).

B. Humility is a matter of:

- Thinking soberly or <u>accurately</u> of oneself (Romans 12:3).
- Being willing to <u>serve</u> instead of being served (Mark 10:42-45).
- Being willing to <u>sacrifice</u> for the sake of others (Mark 10:45).
- Being <u>Christ</u> and <u>others</u> oriented, instead of self centered (John 3:30; Philippians 2:3-4).
- Admitting you need the help of others and of God (1 Peter 5:7).

My humility ranking is ____ .

8. Ability   *Exodus 18:21—"Select capable men from all the people…"*

A. It is difficult to be the leader if you cannot get the job done.

B. "Asking 'who ought to be the boss' is like asking 'who ought to be the tenor in the quartet?' Obviously, the one who can sing tenor" (Henry Ford).

My ability ranking is _____ .

9. **Intensity** *Romans 9:3—"For I could wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel."*

Paul's intensity was <u>inspiring</u>. It takes a fired-up person to fire up others.

10. **Tenacity** *2 Corinthians 4:8-9—"We are hard pressed on every side, but not crushed; perplexed, but joy in despair; persecuted, but not abandoned; struck down, but not destroyed."*

God's great leaders refused to quit in spite of very difficult circumstances.

- <u>Joseph</u> did not quit even though he was forsaken, sold into slavery, lied about, falsely imprisoned and forgotten.
- <u>Moses</u> did not quit even though Pharaoh refused to let God's people go and God's people repeatedly grumbled.
- <u>Nehemiah</u> did not quit even though he faced personal fatigue, paralyzing frustration, potential failure and pessimistic fears.
- <u>The leaders of the early church</u> did not quit in spite of martyrdom and persecution.
- <u>Paul</u> did not quit in the face of opposition and persecution.
- Great people are <u>ordinary</u> people with extraordinary determination.

My tenacity rank is _____ .

Get into a small group of 3. Verbally respond to the elements of the Leadership Action Plan found below.

My Leadership Action Plan

Of the Top Ten Essential Qualities of a Leader:

1. Which two are your strongest?

2. Which two are your weakest?

3. What will you do to build on your strengths and improve in your weak areas?

Close with prayer.

LESSON 2
EVALUATION OF SECULAR LEADERSHIP MODELS

Objective: To help the board leader determine what is beneficial in secular leadership models and therefore, what can be used in their development of servant leadership; and what in these secular models should be discarded as irrelevant, or perhaps, even harmful to their growth as servant leaders in the church.

Proceed With Caution

The church should not discard all secular approaches out of hand simply because they are secular. There are some useful models that can be appropriated in the church, but churches must proceed with caution for there is also inherent danger in using purely secular models. This lesson is an attempt to sort through the useful, the irrelevant, and the potentially harmful approaches currently being used in the church in the field of leadership.

Leadership is Influence

"Leadership is influence. That's it. Nothing more; nothing less."[222] *The question at hand, then, is how does a leader influence or motivate others?*

1. Defining Motivation

Paul J. Meyer has defined motivation to achieve success as "the progressive realization of worthwhile, predetermined, personal goals."[223]

A. Progressive

It begins when the person begins moving to take action. It is not a destination, but rather a continuous journey, a growth process.

B. Worthwhile

Only the individual can determine what those worthwhile pursuits are. What is worthwhile to one person may not be considered worthwhile to another. Each individual determines what is worthwhile or motivating to him.

C. Predetermined

In this regard it is much like a shopping list. It is the same in business or in life; a predetermined list makes it easier to identify what is worthwhile and valuable and makes these things easier to attain.

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[222] John Maxwell, *Developing the Leader Within You* (Nashville: Thomas Nelson, 1993), p.1.
[223] Meyer, p. 12.

D. Personal Goals

The goals must be the person's own and <u>not someone else's</u>. Many people make the mistake of trying to <u>satisfy</u> someone else.

2. <u>Types</u> of Motivation

A. <u>Cave Man</u> Motivation: Based on <u>Fear</u>

1. The <u>original</u> form of motivation.

2. It can be very <u>effective</u>.

3. It does have its <u>limitations</u> in altering human behavior.

a. It is <u>external</u>.　　b. It is usually <u>temporary</u>.

4. It can produce great <u>anxiety</u> in humans.

5. It does not help people grow in their ability to <u>serve</u> others or in their <u>desire</u> to serve God.

Those who use fear to motivate themselves or other human beings may get positive short term results. Fear is a great motivator for the immediate moment— it can help us survive in dangerous situations. But used too frequently over long periods of time it has very negative consequences. Whether it is in the business field or in the church, the use of constant criticism, bullying, threats of firing or other harsh consequences do not make for a productive and peaceful environment. Fear is not an incentive to make improvements in one's behavior over the long term.

6. Fear motivators are far more interested in <u>results</u> than they are in <u>people</u>.

7. God is much more interested in <u>people</u> than He is in <u>results</u>.

Jesus said, "I have come that they may have life and have it to the full"
(John 10:10).

Jesus said, "My command is this: Love each other as I have loved you"
(John 15:12).

B. <u>Incentive</u> Motivation: Based on <u>Reward</u>

1. This method is also <u>effective</u>.

2. But like fear motivation it is also <u>external</u> and has rather <u>temporary</u> effects.

3. The problem is that today's <u>incentive</u> becomes tomorrow's <u>expectation</u>.

4. Another problem is that it also fuels <u>competition</u>.

Americans have been conditioned to believe that competition is good, but competition among servant leaders in the church is not good, especially when one staff member or volunteer in the church is placed in adversarial competition with another.[224]

5. The promoting of competition in the church should be <u>avoided</u>, and yet reality suggests that it cannot be entirely <u>eliminated</u>.

What is needed is a system that promotes a working environment where servant leaders are evaluated and compensated on the basis of their abilities and performance and not on the basis of the abilities and performance of others.[225] *Such a system will be based on motivation other than that which comes from fear and incentives.*

C. <u>Attitude</u> Motivation: Based on <u>Will</u>

1. <u>Internal</u> and More <u>Permanent</u>

2. How does the motivation <u>switch</u> from external (fear or incentive driven) to internal (attitude or self-driven)?

3. A person will attempt change when he believes the <u>benefit</u> of the change is greater than the <u>price</u> he would pay for not changing.

4. Change is <u>hard</u> and most people will not change even though they may have a desire to do so. Something else is needed.

5. The Impact of <u>Spaced Repetition</u>

   a. <u>Ideas</u> (Spaced Repetition)

   b. <u>Think</u>

   c. <u>Attitudes</u>—<u>Habits</u>

   d. <u>Act</u>

   e. <u>Results</u>

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[224] Ibid.

6. This is simply a <u>rediscovery</u> of biblical principles.

7. The Bible recognizes that a man's thoughts <u>shape</u> his character and actions.

As St. Paul says in Philippians 4:8-9, "Finally, brothers, whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable—if anything is excellent or praiseworthy—think about such things. Whatever you have learned or received or heard from me, or seen in me—put it into practice. And the God of peace will be with you."

Jesus said a similar thing from another perspective when He said in Matthew 15:18-19: "But the things that come out of the mouth come from the heart, and these make a man 'unclean.' For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander."

My Leadership Action Plan

In your small group evaluate each of the three types of motivation for its potential as a system to be used by servant leaders to change behavior in a church setting.

Cave Man Motivation: _____

_____

Incentive Motivation: _____

_____

Attitude Motivation: _____

_____

Close with prayer.

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[225] Ibid., p. 96.

LESSON 3
BIBLICAL RATIONALE FOR BECOMING A SERVANT LEADER

Objective: To help the board leader understand the need for the church to change from a culture of self service to one of servant leadership in which the leaders think of and first serve the Lord, the other members of the congregation, and the community before themselves.

You Are a Servant Leader[226]

I don't know what your destiny will be, but one thing I know,
the only ones among you who will be really happy are those
who have sought and found how to serve.
Albert Schweitzer

1. Servant Leadership: The Difficult Balance

"Here is a trustworthy saying: If anyone sets his heart on being an overseer, he desires a noble task."   1 Timothy 3:1 (NIV)

"To aspire to leadership is an honorable ambition."   1 Timothy 3:1 (NEB)

"Should you then seek great things for yourself? Seek them not."
(Jeremiah to Baruch, son of Neriah in the forth year of Jehoiakim, son of Josiah king of Judah.)
Jeremiah 45:5

Why do you seek to lead?_____

_____

Leadership is a highly sought after commodity in the world today, even in the church. A variety of qualities contribute to the makeup of a leader. Leadership skills and techniques must be learned over a lifetime to become an effective leader of human beings. The first thing necessary, however, for leadership in the church is that of "servant leadership," and here the emphasis is always on the "servant" as opposed to "leader."

2. Servant Leadership: Your Joy or Your Job?

Ten questions to help you determine your joy factor in servant leadership:

A   Are people, at times, more of a <u>nuisance</u> to you than an opportunity for service?

B.   Do you <u>resent</u> being treated like a servant?

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[226] Adapted from Dan Reiland, *Team Leadership: Developing Your Pastoral Staff Through Intentional Leadership Training* (Injoy, 1999).

C. Do you always require people to fit into *your* schedule, rather than occasionally accommodating their schedule?

D. Does interaction with people no longer energize you, or at times, even de-energize you?

E. Do you view people primarily as a means to accomplish a task?

F. As the church grows in size and impact in the community, have you forgotten the humble beginnings?

G. Do you tend to see people, in general, as less capable and responsible rather than more capable and responsible?

H. Do you find yourself considering what you should be receiving, rather than focusing on what you are giving?

I. Do you find yourself dreaming of "the way things ought to be," but not constructively doing something about it?

J. Do you find yourself at times critical of the overall leadership of the church?

Assess your answers:	
1-2 "yes"	Mild disruption of a servant's heart. Time for prayer and a renewed perspective on servant leadership.
3-4 "yes"	Moderate disruption of a servant's heart. Time to become directly accountable to a personal plan to revitalize your servant leadership.
4 or more "yes"	Serious disruption of a servant's heart, immediate attention needed. Time to be accountable to a small group of trusted leaders to give guidance toward a change of heart.

3. **Servant Leadership: Characteristics of a Servant Leader**

We must be silent before we can listen.
We must listen before we can learn.
We must learn before we can prepare.
We must prepare before we can serve.
We must serve before we can lead.
William Arthur Ward

A. Servant leaders faithfully serve in <u>concert</u> with the church's mission.

   1. You give sincere <u>loyalty</u> to the church and its mission.

   2. You are <u>supportive</u> of the church's mission at all times.

   3. You exercise the <u>courage</u> to speak the truth in love at all times (Ephesians 4:15).

B. Servant leaders are intentionally <u>cooperative</u> with the paid staff members and elected and appointed leadership in the church.

   1. Put other leaders <u>resource</u> needs above your own.

   2. Seek to keep all your relationships <u>positive</u> and <u>productive</u> with other leaders.

C. Servant leaders seek ways to <u>lift</u> other leaders to the <u>next</u> level, even if it's above their own status.

   1. <u>Empowering</u> others to rise in leadership.

   2. Don't hold on to your <u>position</u> or title.

   3. Give the <u>credit</u> to others whenever possible.

D. Servant leaders model <u>spiritual integrity</u> as a matter of personal lifestyle.

   What you are speaks so loud that I cannot hear what you say.
   Ralph Waldo Emerson
   Philosopher and Writer

E. Servant leaders serve wisely as a responsible <u>steward</u> of the Church's resources.

   1. Invest money and time like it was <u>your own</u>.

   2. Seek to <u>enhance</u> and replenish resources rather than deplete them.

   3. Care for church <u>property</u> like it was in your own living room.

   4. Seek opportunities to <u>cultivate good stewards</u> among those you lead.

F. Servant leaders give <u>100%</u> of their <u>effort</u> to see the church's mission move forward.

   There is no traffic jam on the extra mile.   Zig Ziglar, Author and Speaker

I can get up at nine and be rested, or I can get up at six and be President.
                                    Jimmy Carter, 39th U.S. President

1. Set your <u>agenda</u> aside.

2. <u>Align</u> with the church's vision or move on.

3. Make a significant and measurable <u>contribution</u> to the progress of the mission

G. Servant leaders seek ways to contribute to the health and growth of the church <u>outside</u> of their primary job <u>description</u>.

   1. Seek <u>creative</u> and <u>practical</u> ways to help fellow teammates, both volunteer and paid, who are not part of your primary responsibilities.

   2. Invest generous amounts of <u>prayer</u> for the people of the congregation as well as God's overall blessing on the ministry of the congregation.

Indeed, if the church is to be a strong institution it will place servant-leadership at the forefront of ministry. The "right" thing for church leaders to do is to put the mission above personal agendas. Leaders' goals will then focus on the needs of others rather than on their own needs. Service will become the highest priority. Service to the Gospel will flow out of love for God and service to God will manifest itself as leaders serve the needs of others. Servant leaders will long to hear the words of Jesus, "Well done, good and faithful servant" (Matthew 25:21). This longing will not come out of a need for recognition at the throne of God but out of a desire to exalt God even as others are lifted up above oneself. Service rather than being served will be considered the highest honor.

4. Servant Leadership: True Service is Done Only Through Jesus Christ.

St. Paul says:

> *Such confidence as this is ours through Christ before God. Not that we are competent in ourselves to claim anything for ourselves, but our competence comes from God. He has made us competent as ministers...For we do not preach ourselves, but Jesus Christ as Lord, and ourselves as your servants for Jesus' sake. For God, who said, 'Let light shine out of darkness', made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in jars of clay to show that this all-surpassing power is from God and not from us. (2 Corinthians 3:4-6; 4:5-7)*

A. Christ's atoning work on the <u>cross</u> leads people to become faithful servant leaders.

   1. Through <u>forgiveness</u> arrogance and self-centeredness dissolve into a new spirit of humility.

   2. The <u>Holy</u> <u>Spirit</u> works such humility in the hearts of new believers and causes a new attitude of others first.

Sinners will never be perfect servant-leaders. One's sinful nature always seeks the easy way out. A human's natural inclination is to avoid servant tasks as beneath one's dignity; and yet a person can be far more effective in leadership if his emphasis is on servanthood first and leading or being first or in front second.

B. This servant attitude can <u>inspire</u> others to change as well.

Jane Fryar says,

> *A friend of mine once taught in a Christian preschool on the south side of Chicago. Her pastor, a brilliant theologian with too many credentials to fit on the congregation's letterhead, spent several hours each week in the preschool classroom. He sat on the floor to read the children stories. He took off his jacket and finger-painted alongside the three-year-olds. He wiped runny noses, distributed carrot sticks at snack time, and prayed with individual children about sick hamsters and dying grandparents. My friend says, "He came to serve. It seems so simple, but it made such a difference for my students and their parents."[227]*

C. The leader needs <u>more</u> than inspiration.

   1 A leader <u>initiates</u>.

   2 A leader provides the <u>ideas</u> and the structure.

   3. A leader takes the risk of <u>failure</u> along with the chance of <u>success.</u>

   4. A leader says, "I will go. <u>Come</u> with me!"

D. No one can ask another to go where he has not <u>first</u> been himself.

   1. The leader must first have <u>traveled</u> the path himself.

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[227] Jane Fryar, *Servant Leadership: Setting Leaders Free* (St. Louis: Concordia Publishing House, 2001), p. 27.

2. Jesus could not say "Take up your <u>cross</u> and follow me" (Matthew 16:24), if he was not willing to do so himself.

3. Jesus proved that these were not <u>empty</u> words when he first carried and then died on the cross of Calvary.

4. The cross leads us to a life of self-denial and <u>service</u> to others.

5. This was <u>secondary</u> to Christ's primary purpose.

E. Ultimately, the cross paved the way to <u>eternal</u> life.

1. Before Jesus asked others to follow him along the path of self-denial, he first made the path through <u>death</u> a safe road.

2. For ultimately the path of self-denial could lead to the giving up of one's own <u>life</u> for the sake of another.

3. Jesus first <u>conquered</u> death and the grave so that all servant-leaders of the church could follow the path of servanthood.

4. Rarely will this path actually lead to <u>physical</u> death, but, nonetheless, Christ prepares those who are called to die spiritually to self and to live for Him.

5. In so doing one can <u>boldly</u>, yet <u>humbly</u> echo Christ's words: "For whoever wants to save his life will lose it, but whoever loses his life for me (Christ) will find it" (v. 25).

6. Having already been buried with Christ through <u>baptism</u> into death (Romans 6:4) and knowing that one will "certainly also be united with him in his resurrection"(Romans 6:5), there is no need to <u>fear</u> whatever might happen to one's body.

7. A servant can then with all <u>confidence</u>, and without fear, take up his cross and follow his leader, Jesus Christ, and become a servant-leader himself.

My Leadership Action Plan

Assess your answers to the questions which determined your joy as a servant leader. Discuss with the others in your small group what plan you will make to become a more joyful and effective servant leader.

Close with prayer.

LESSON 4
KNOWING WHERE YOU ARE GOING: PLANNING

Objective: To help the board leader understand the importance of having a purpose for their board and for their life and giving them the tools to see that purpose through to fulfillment.

Two Aspects of Knowing Where You Are Going as a Leader

1. The Purpose: Decide Where God Wants You To Be

A purpose is a big, overriding goal or objective. Some refer to it as a dream or a vision; others call it their mission. Regardless of what you call it, it is essential for leadership.

A. Purpose is <u>biblical</u>. All of God's great leaders had a big purpose.

1. The purpose of <u>Joseph</u> was to feed his people during the years of famine.
2. The purpose of <u>Moses</u> was to free God's people from Egypt.
3. The purpose of <u>Joshua</u> was to gain possession of the promised land.
4. The purpose of <u>Solomon</u> was to build God's house.
5. The purpose of <u>Nehemiah</u> was to rebuild the walls of Jerusalem.
6. The purpose of <u>Jesus</u> was to seek and save the lost.
7. The purpose of <u>the early church</u> was to preach Christ crucified and risen.
8. The purpose of <u>Paul</u> was to take the gospel to the Gentiles.

B. Purpose is <u>powerful</u>. *See the book of Nehemiah for a case study of a powerful purpose.*

1. It stretches us for greater <u>service</u>.
2. It <u>unites</u> the people.
3. It <u>energizes</u> the workers.
4. It directs the <u>effort</u>.
5. It keeps the leaders going in the face of <u>obstacles</u>.

C. Purpose is obtained by:

1. Seeing the <u>needs</u>.
2. Seeing the <u>potential</u>.
3. Prayerfully <u>dreaming</u>.
4. <u>Listening</u> to God.
5. Answering the question:

"If I/we had:_____(unlimited resources, etc.),

I believe God would have me/us:_____."

Often a dream or purpose is not considered because it is thought to be impossible. The little exercise of filling in the above blanks can help a person, or a group, realize what is on their heart; if it is from God, it is eventually possible.

E.g., The Mission or Purpose Statement of Rivercliff Lutheran Church is: *"In response to God's love, Rivercliff Lutheran Church's mission is to joyfully proclaim God's grace and salvation through Jesus Christ to all people."*

E.g., The Mission or Purpose Statement of Larry Tieman is: *"My purpose is to fully feel, to fully love, to fully live, to fully glorify God, to fully be me." (John 10:10).*

My Leadership Action Plan

As you take the PLACE inventory, you will discover more about your personality, your spiritual gifts, your passion for ministry, the abilities God has given you, your current station in life, and your past experiences. After you have completed the inventory, take some time to pray over what you have learned and what you know of Rivercliff's mission statement; then begin to develop a mission statement for your own life. Understand that this is not something that is written down once and for all. It can be fluid and can be revised from time to time. Write your current mission on the lines below:

_____

_____

_____

2. The Plan: Determine What It Takes To Get There

A plan is important because it produces success. It is often the difference between a leader and a dreamer.

- *To fail to plan is to plan to fail.*
- *Planning is doing effective work today to cause desired results tomorrow.*
- *Plan your work and work your plan.*

A Planning Method[228]

Before you get down to the specifics of your plan, you first need to determine the foundation upon which that plan will be built. No house is built without a solid foundation. No plan for your organization or for your life can be successful unless it is built on a solid foundation. That foundation is your core values.

A. <u>Values</u>: *Core values are the guiding principles that shape your decisions and behaviors. They come from the history of your family. Your values say how you think the world should behave.*

E.g., The Core Values of Rivercliff Lutheran Church are:

1. *A PEOPLE CHURCH that concentrates on relationships more than any other asset, understanding that people are the church.*
2. *A TEACHING CHURCH that holds to Biblical Lutheran theology and yet is flexible in its customs, knowing that we have come from diverse backgrounds and traditions.*
3. *AN OUTREACH CHURCH that focuses on people beyond the membership, who are in need of God.*
4. *A DELEGATING CHURCH that empowers people for meaningful service that goes beyond organizational activity.*
5. *A RELEVANT CHURCH that relates the Word of God to life as it is now, just as Jesus did in the Bible.*
6. *A HOPEFUL CHURCH that focuses on hope in Christ for the future.*
7. *A GENEROUS CHURCH that cares for its community and its world.*

E.g., The Core Values of Larry Tieman are:

1. *Honesty/Integrity*
2. *Faithfulness to God*
3. *Loyalty to Family*
4. *Excellence in Effort*
5. *Healthy Relationships*
6. *Continual Growth*

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[228] There are many methods of qualifying the elements of organizational life. This is one method developed by Kurt Bickel of Cornerstone Consultants. The author attended a Vision Quest seminar put on by Cornerstone in the fall of 2002 and this is the basis for the method now used by Rivercliff Lutheran Church.

My Leadership Action Plan

Write down 5 of your most important core values that will be the foundation upon which your plan is built.

1. _____   4. _____

2. _____   5. _____

3. _____

B. <u>Vision</u>: *"Vision for ministry is a clear mental image of a preferable future imparted by God to His chosen servants and is based upon an accurate understanding of God, self and circumstances."*[229]

E.g., The Vision of Rivercliff Lutheran Church is: *"Responding to God's grace Rivercliff Lutheran Church will be an anchor of faith in the North Atlanta community, strengthening the saved, reaching out to the lost, and planting new missions and ministries that impact lives for Christ."*

E.g., The Vision of Larry Tieman is: *I am a servant leader who continually hears the Master's voice: "Well done, good and faithful servant; come and share the Master's happiness." (Matthew 25:21)*

My Leadership Action Plan

Write down your clear mental image of your preferred future for your board and for your life. Be sure it is based upon an accurate understanding of God, self and your current circumstances.

_____

_____

_____

C. <u>Targets</u>: *Targets are a few critical areas of your life where you focus your efforts. These target areas are critical for the accomplishment of your mission. They are in sync with your vision.*

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[229] George Barna, *The Power of Vision.*

E.g., The Target areas upon which Larry Tieman focuses are:

1. *Shepherd the Flock*
2. *Improve Preaching Skills*
3. *Develop Servant Leaders*
4. *Improve Personal Leadership Skills*
5. *Family Time*

My Leadership Action Plan

Write down at least three target areas that you would like to become the focus of your efforts for the next few months.

1. _____

2. _____

3. _____

D. Outcomes: *Outcomes are the description of the preferred condition that exists when you accomplish your mission in each target area.*

My Leadership Action Plan

Write down the outcome you would like to see for each of the target areas listed above.

1. _____

2. _____

3. _____

E. Goals: *A goal describes the behavior that you will do in order to accomplish the outcome and accomplish your mission.*

Smart goals are:

1. *Specific*
2. *Measurable*
3. *Attainable*
4. *Realistic*
5. *Time-related:*
   - *Daily*
   - *Weekly*
   - *Monthly*
   - *Quarterly*
   - *Annually or longer*

F. Action Plan: *The action plan describes the sequential steps, on a timeline, which it will take to accomplish the goals.*

My Leadership Action Plan

Write down an action plan to accomplish at least one of the goals you have set for the future. Be sure to make it SMART!

1. _____

2. _____

3. _____

Close with prayer.

LESSON 5
TAKING OTHERS WITH YOU: TEAMWORK

Objective: To help the board leader understand the common purpose of other team members, including the members of their own board as well as the other various boards of the church and the church council; and to enable these various team members to properly and effectively work and communicate with each other.

"The Game We Can't Afford to Lose"[230]

INTRODUCTION
Read from Acts 6:1-7
Our theme this morning is "The Game We Can't Afford to Lose." An interesting title perhaps, but to what might it be referring? Perhaps it might be the opening line to Bill Parcells' locker room speech to the New England Patriots this afternoon. It might be in reference to Mayor Freeman Bosley's upcoming re-election campaign. Perhaps it is the remark of a big stakes blackjack player on the Station Casino. It could certainly be about the battle that Christians continue to wage for the "Right to Life." But for our purposes this morning, it is in reference to the struggle over people's souls and how we as a church care for and minister to those souls. Indeed, it is a game, a battle, a struggle, a war we as individuals, and as a church, and as a part of God's team, cannot afford to lose.

1. The Coach Plays <u>Alone</u>

This morning you will be presented with five "scenes" from a hypothetical game. The game that will unfold before you is obviously not a real one; but the consequences of this game and for our ministry are very real and extremely serious.

In our first scene you will observe an integral and essential part of the team. It is a scene describing a person that leads the players, teaches them how to play the game, encourages them when the game is difficult, and inspires them to play as a team. But no matter how necessary and important this person is to the team, you will see that he cannot play the game by himself.

It is estimated that at the time the events of our text took place there were between 20 and 25,000 believers in Jerusalem. The apostles were responsible for the lives of these believers. Obviously, this included a ministry of Word and Sacrament, but it also included the care of the needy, and especially the poor, orphans, and widows who had no one to care for them. Since there were 12 apostles this meant that there were perhaps 2,000 people that each of the apostles were to minister to—on average. They concluded that it was impossible to take care of all the needs of the people by themselves. Not just because of the numbers, but because there were people who were not receiving spiritual care. The fact that some widows were being overlooked was only one evil result; the

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[230] This lesson was originally written by the author as a sermon for Super Bowl Sunday in 1997. It has been modified to be presented as a part of this training manual. The dates and details can be changed to fit the current day situation.

apostles point to one that is still worse: their being forced into duties that took them from their central ministry—that of preaching the Word and administering the Sacraments.

The many needs of the people forced the apostles to list their priorities. It is something that many of us still find necessary to do today. For example, a survey was taken of pastors: The survey said:

At the time of the apostles the congregation in Jerusalem got together in the "Mother of all Voter's Meetings." After the reading of the minutes a motion was made and seconded that seven men "full of the Spirit and wisdom" would be chosen to take care of the material ministry of the church so that the apostles could "give their attention to prayer and the ministry of the word." A committee was formed to study the problem and was instructed to report back in 6 months. Seven were chosen so that the ministry could be shared and needs could be met.

These seven were then commissioned to serve. The Greek word used to describe their responsibility ("wait on") is the verb from which the noun "deacon" comes. The Greek noun for "deacon" can also be translated "minister" or "servant." The Seven were to assist the Twelve by ministering to the needs of the people; they were to serve.

As a result of the service by the laity and the continued administration of Word and Sacrament ministry by the apostles and by God's grace the church continued to grow.

2. The Players Stay in the <u>Huddle</u>

Obviously, the coach cannot play the game alone. The pastor, the shepherd, the leader cannot do the entire ministry by himself. All of us are called to be servants. All of us are called according to our gifts to do ministry. But what would happen if we stayed in the huddle? What would happen if we never used our God-given gifts to care for and serve others?

In the days immediately after Jesus' ascension into heaven the apostles were huddled together in an upper room where they were staying. Jesus had told them to wait for the Holy Spirit. As they waited they engaged themselves in prayer with other believers.

Too often in the church today that is all that we want to do—Huddle! Do not misunderstand! There is a time to huddle. And if all our huddle time were spent in prayer and the study of the Word of God—what a blessing that would be! But all too often our huddling is simply a series of meetings; of talking about what we are "going to do"; or complaining about what we "can't do"; or carping about what "others are doing" that doesn't mesh with what "we want to do." Too often it is predicated by doubts that we can do anything or fears that we might actually do something and then "what will we do?" Or maybe it is just a plain lack of commitment! Simply put—it is easier to stay in the huddle then to get into the game.

Bud Wilkinson, the famous former coach of the Oklahoma Sooners once commented on the reason for half-time: "There are 22 men who need rest and 50,000 who need exercise." The same could be said about the huddle. It's good to take a break from the action, to regroup, to organize, to rest. Unfortunately, much of the time in the church there are 22 doing all the work when everyone needs the exercise.

Huddling is a good thing; but the time comes when action is also required. On the day of Pentecost, the disciples sprang into action. They came out of their huddle and went down into the streets. Moved by the Holy Spirit, Peter preached a great sermon that

day and three thousand were added to the number of believers. The other disciples were also committed to action. They were devoted to the fulfillment of the Great Commission. They continued to build God's kingdom through teaching and baptizing; they searched for the lost; they healed the physically and spiritually blind and lame; they went as they were commanded.

You too have been commanded and commissioned as leaders of this church to use your gifts; to minister to the needy; to advance the kingdom. So get out of the huddle and into the action. Join the thousands who are making a difference in the kingdom!

3. The Players Argue With Each Other

Once the team breaks the huddle and advances to the line of scrimmage the play is soon to follow. What would happen if the players did not play as a team? What would happen if they couldn't agree on the play that was called? What would happen if each wanted to play the same position? What if Reggie White told Brett Favre he wanted to play quarterback in the Super Bowl? Well, Reggie White may be one of the greatest defensive players of all time, but at 6'5" and 320 pounds, he may have a difficult time with the agility and dexterity required at the quarterback position. What if Brett Favre told his coach that he wasn't going to play quarterback in the Super Bowl but wanted to kick field goals instead? That would be crazy! You wouldn't have the best quarterback in the league do something he wasn't skilled at doing. The game is won only through cooperation and teamwork. Each player uses his gifts for the good of the team.

4. The Players Have No Equipment

We can be assured that there is a place for each of us in this cause. And furthermore; each of us has been called by God to do our part. He has called some to be pastors, some teachers, some leaders, some trustees, some elders, some information center workers, some greeters, some ushers, some nursery workers, some musicians, some to sing in the choir, some to minister to the sick, some to visit the shut-ins, some to serve on boards and committees, some to look after the poor and the widows, some to lead men's or women's groups, some to lead prayers, some to do works of service we haven't even thought of yet. But it is God who has called each of us to "works of service so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the full measure of Christ. From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work" (Ephesians 4:12, 13, 16).

5. Equipped, Unified, and Motivated Players are Led by Coach to Great Victory

The coach alone cannot win the game; and it certainly isn't going to be won if all the players stay in the huddle; nor can it be won if the players do not cooperate and play as a team. Teamwork demands a number of things. Among them are:

A. A leader others will follow.

A leader is not just someone out marching in front of the pack. That is merely a description of a solo march. A leader is someone others will follow. The good news for us is that we have the greatest leader who ever strapped on a pair of sandals. Take a look

at someone's list of credentials for leadership and see how our Leader, Jesus Christ, measures up.

B. A leader who is credible.

My father tells the story of how he received his sergeant stripes during the Korean conflict. At the time he was stationed in the states and was the company leader of a corps of engineers, a demolition and explosive crew. Unlike many leaders of the day, he believed in getting down and dirty in the trenches with his fellow soldiers—literally. One particular day he was helping his men pour concrete in a ditch when the commander came along. It is customary in the Army for the company leader to salute and address the commanding colonel. After a time of fidgeting and standing around with no one even noticing he was there the Colonel began to grant a little until he finally got the attention of one of the enlisted men. The Colonel asked the man who was in charge. The man said it was Corporal Tieman. "Well, where is he?" the Colonel bellowed. "He's down in the ditch with the men" was the answer. "What's he doing down there?" inquired the officer. "I don't' know, you'll have to ask him yourself" came the curt reply. This lack of respect incensed the officer all the more. He was out to get a little NCO hide.

When he finally found my dad, the Colonel was fit to lead a court martial on the spot. He ranted and raved about lack of responsibility and leadership. But when the Colonel asked the Corporal why he was in the ditch instead of assuming the role of leader, his demeanor quickly changed as he heard the answer: "If I'm up here in the shade watching them work down there in the heat of the sun breaking their backs to pour concrete today; I doubt I'll be able to get them to do their best pouring concrete, or marching, or setting explosives tomorrow. And if I can't lead them into the trenches here in Missouri; I doubt I'll be able to lead them in the trenches in Korea either. That's why I'm in the ditch, Sir." My father had credibility with his men because he did exactly what he asked them to do, and more. He also got a promotion when he was expecting a court martial.

The game we are in is all about servanthood. It is about service. It is about caring for others. It is about meeting the physical and spiritual needs of others. Nobody does that like our Leader, Jesus Christ. Though He had the highest ranking of all, King of Kings and Lord of Lords, the very Son of God; He got right down into the trenches. He humbled Himself and came down from the highest throne to the lowest cradle—one in a filthy stable. He "did not come to be served, but to serve and to give His life as a ransom for many" (Matthew 20:28). He has credibility when He asks us to be servants as well.

C. A leader who is an encourager.

There are times when we are afraid to get out of the huddle. The disciples were afraid to leave the upper room. They wanted to remain where it was safe. They knew that it was a big, bad world out there and they could end up with the same fate as their Master. But they had received encouraging words. Jesus said, "I am with you always." In fact, they received the Encourager, Himself, the Holy Spirit. Look how the disciples were transformed from timid, meek, afraid huddlers to bold, confident apostles by the power of the Spirit.

They were no longer afraid. They got up in front of the crowds and spoke with conviction about their Savior, Jesus Christ. They were encouraged into action. We have

those very same words of encouragement. Jesus also has said to us, "I am with you always." Jesus continues to lead us in our daily walk. He is right here holding us by the hand, leading us down the path of His will. He continues to speak encouragement through His Word and through His Supper and through His people. We are not alone in our work.

D. A leader who is <u>confident.</u>

Jesus exuded confidence. He backed up his words and promises with actions. He may have walked softly, but he carried a very big stick. Remember how he threw out the moneychangers in the temple. Remember how he promised to rebuild the temple in three days after its destruction and then fulfilled that reference to his death as he rose from the grave on the third day.

A confident leader inspires confidence in his followers. See how Peter went from a coward who denied his Master to the bold spokesman of Pentecost. See how the other disciples, who once cowered in fear, all stepped out with great courage to lives of persecution and martyrdom. Look at your own life for examples of how your leader, Jesus Christ, has inspired and empowered you with feats of greatness in the view of seeming defeat.

E. A leader who is a good <u>communicator.</u>

The message that Jesus Christ would communicate to us—and that we would communicate to others—is that he loves us and wants to spend eternity with us. Now he could have sent a FAX or e-mail telling us that. He could have used a TV infomercial to tell us that. A full-page ad in the Atlanta Journal Constitution or USA Today would have been impressive, but then anyone could do that. What he did was pure genius! He didn't just give us the message; He became the message. He didn't just say the Word; He is the Word—"The Word that became flesh and dwelt among us."

Jesus communicated his love for us by becoming one of us. He showed His compassion for our physical well being by healing the sick. He shows his concern for our spiritual wellbeing as he weeps over our sins and offers reconciliation with his Father. He conquered sin by becoming sin for us and dying on the cross. He comforts those who mourn by providing a solution to death in his own resurrection. He continues to communicate his love thorough his Holy Word. That message is clear: He loves us and wants us to spend eternity with him in heaven.

F. A leader who has been <u>successful</u> in the past.

What do you think about Jesus' track record? He was the first person to turn water into wine. He healed the sick and raised the dead. He attracted crowds wherever he went. He was an extraordinary public speaker. Many women could probably appreciate the fact that he was handy in the kitchen—feeding 5,000 and 4,000 with a few fish and loaves of bread—with leftovers, no less. He had command over nature—even the water and wind obeyed him. He took a scruffy band of 12 less-than-extraordinary people and turned them into world-beaters. He stood up to the Romans and the Sanhedrin with power and grace. He conquered sin and death. He always keeps his promises. He has sold more books about his life and message than anyone in history. He

is the Way, the Truth, and the Life. He forgives our sins. He gives us peace, joy, faith, love and a reason for living. He has a place for you and me in heaven.

G. A leader who is <u>anointed</u> to lead.

Our leader not only has followers, but he has been anointed by the highest authority, his Father, God Himself. In fact, his last name (Christ) means "The Anointed One." God, his Father sent him, for a purpose, a cause. It is a cause worth fighting for.

i. A <u>cause</u> worth fighting for

The goal today for the New England Patriots and the Green Bay Packers is singular. Each player and coach, the equipment managers, the owners, the general managers, the locker room assistants, every single person all the way down to the water boy has but one goal—to win the Super Bowl. If some of the players are more interested in their endorsements, or how they look, or how much yardage they can gain—they will not achieve their ultimate goal. If they begin to think about the difficulty of their task, or the risk to their body, or the pain involved they will fail. They must be focused on one thing; one cause alone in order to be successful.

St. Paul said something similar as he left Ephesus to go to Jerusalem where he faced almost certain arrest, persecution, and probably death. "I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me—the task of testifying to the gospel of God's grace" (Acts 20:24). That is our cause as well. Jesus Christ has saved us and now gives us the task of testifying to the good news (the gospel) of God's grace.

ii. An understanding that <u>everybody</u> is needed.

This is not a task only for the pastor. It is not just for seminary professors or synodical leaders. It is not just for the Sunday School teachers, the elders, or small group leaders. It is the task of all. It is the goal of all. It is our cause. Each and every one of us has been called to use our gifts to serve God and the Church so that the gospel might be shared in word and deed.

iii. A desire to work as a <u>team.</u>

The church in Jerusalem worked together for a great victory. "The word of God spread. The number of disciples in Jerusalem increased rapidly" (Acts 6:7). In spite of the opposition, in spite of our weaknesses, in spite of the objections of the world, and in spite of the persecutions of the devil; the victory has already been won. So "be faithful, even to the point of death, and God will give you the crown of life" (Revelation 2:10).

"Therefore, my dear brothers (and sisters), stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain" (1 Corinthians 15:58).

All that is left then is to go out and play the game. It is a game we cannot afford to lose. May God grant us victory! Amen.

Assemble a Championship Team

1. <u>Definition</u> of Team.

There are many definitions for "team." For our purposes we shall use the following simple, yet dynamic definition: a team is "two or more people with two things in common: 1) a <u>common goal</u> and 2) <u>communication</u>."[231]

As we look at the definition it is easy to see that there are only two components necessary to qualify as a team: a common goal and communication. However, it is not so easy to put those two components into place. There are many individuals who communicate with one another, but because they do not have a common goal they are not a team. There are just as many people who may work on a project together; but since they do not communicate with each other, they are not a team either. Both components must be in place for a church staff, lay leadership groups, or a congregation to become a team.

When teams have a common goal and communicate with other team members then much can be <u>accomplished</u>.

2. Scripture values <u>teamwork.</u>

Scripture also values teamwork and teaches that people are more effective working in concert with one another than they are alone. Ecclesiastes 4:9-12 says,

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

    A. <u>Nehemiah</u> and the people of <u>Israel</u> rebuild the wall of Jerusalem.

    B. <u>Jesus</u> had a team of 12 men whom he <u>discipled</u> for 3 years.

    C. <u>Paul</u> never went on a missionary journey by <u>himself.</u>

3. The <u>Body</u> of Christ (Romans 12, 1 Corinthians 12, Ephesians 4)

    A. Each <u>individual</u> Christian is not an entity unto himself, but is a part of a greater <u>whole</u>.

    B. Each part is <u>responsible</u> to the others.

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[231] Rick Warren, "Building a Team Spirit in Your Staff," *The Pastor's Update*, Vol. 38, Side 2, (Pasadena, CA: Fuller Theological Seminary, 1997).

C. Each part <u>needs</u> all the others to function properly.

D. God's <u>blueprint</u> for the church is for all the parts to be present and working <u>together</u>.

Of course, the other major difference between church as team and other teams (and the most crucial), is that the church makes up the body of Christ, the Son of God. Ephesians 4:13 indicates that the body of Christ has a higher, more, noble purpose in working together and that is to "reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of fullness in Christ." Such a purpose can never be reached (if at all on earth) if the pastor, as team leader, insists on doing the ministry of the church himself. If various parts of the body are not engaged in service they will soon atrophy and die. The result would be no different than if they were not included as a part of the body when it was created. In effect, that is how many people feel when they are not included in the team.

4. <u>Characteristics</u> of a Successful Team

A. In the <u>Word</u>

A team that seeks to build up the Body of Christ must begin with Christ Himself as its foundation.

B. <u>Trust</u>

Trust is the most important ingredient in the building of a successful team. Without it, the team will not function in a competent fashion. Since our goal is to function at a level far above competency—we are reaching for quality—trust is a must.

My Leadership Action Plan

Review the following covenant with the other members of your small group; and then, if you haven't already, sign the team covenant as a valuable member of the Rivercliff Team.

Servant/Leader Team Covenant[232]

As we work together on this team, we need to develop a deep sense of trust in one another. Trust is based on being truthful, being respectful, understanding one another's motives, possessing good character, and maintaining a great attitude.

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[232] Adapted from Stephen L. Schey & Walt Kallested. *Team Ministry: A Workbook for Getting Things Done* (Nashville: Abingdon Press, 1996), p. 65.

As a starting point for this team, this covenant establishes the ground rules and expected behavior for trust. Each team member will read and agree to the statements. If anyone disagrees with any of the statements, we will honor the team by openly stating our disagreement. The team will then discuss the statements and come to an agreement as to which statements will be used, which will be modified, and which will be discarded.

1. I choose to trust each member of this team.
2. I am personally committed to improvement in the ministry of Rivercliff Lutheran Church.
3. I am personally committed to improvement in my areas of responsibility and influence in this congregation.
4. I place a higher priority on the concerns and well being of the congregation than on my own individual concerns and well being.
5. I have a responsibility to God to fulfill my responsibilities at Rivercliff in the best way I can in accordance with the position to which I have been appointed or elected.
6. I will speak honestly and openly with each member of this team. I will speak the truth in love. I will accept what others say to be the truth spoken in love as well.
7. I will respect the rights, gifts, talents, personalities, abilities, and other unique traits God has given each of us on this team.
8. I will listen to the input of others and give it fair hearing.
9. I will keep sensitive or confidential information private. I will not gossip about team members but will support and stand up for them.
10. I will contribute my best to the efforts of this team. I will carry out the assignments and support the conclusions made by the team. In particular, any agreements made by the team and publicly reported to the congregation or in any other fashion; I promise to fully support regardless of my own position on the matter.

_____   _____

(Name)   **(Date)**

C. Empowerment

In the church we are to seek positions of service, rather than positions of power (Luke 22:25-26). Therefore, the <u>senior pastor</u> will do everything possible to involve the <u>staff</u> in decision making. The <u>staff</u> will seek to include the lay <u>leaders</u> with whom they work in the accomplishment of ministry. The lay <u>leaders</u> will involve <u>members</u> in both decision making and the doing of ministry. <u>Teams</u> will end up making more decisions than <u>individuals</u>, either paid or volunteer.

A winsome <u>cycle</u> begins to be established and looks something like this: The congregation <u>empowers</u> the board. The board <u>empowers</u> the senior pastor. The pastor <u>empowers</u> the staff and volunteers. The staff and volunteers <u>empower</u> the congregation.[233] Such a cycle prevents the fighting over power that afflicts so many congregations. Instead, it unlocks the potential of the congregation and individuals to use their gifts and abilities to serve God for His glory and the greater good of the congregation.

D. Shared Vision

The vision of Rivercliff Lutheran Church is: *"Responding to God's grace Rivercliff Lutheran Church will be an anchor of faith in the North Atlanta community, strengthening the saved, reaching out to the lost, and panting new missions and ministries that impact lives for Christ."*

Close with prayer.

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[233] Ibid., p. 69.

LESSON 6
TAKING OTHERS BEYOND YOU: MENTORING

Objective: To help the board leader understand the principles of mentoring and help him/her begin to apply them.

Johnny Appleseed was a man who lived his life dedicated to planting apple trees. Today there are hundreds of millions of people (maybe even billions) around the world who are reaping the fruits of his labor.

All of us have enjoyed the fruit of other people's labor. It is important to distinguish between the planting of apple trees and the harvesting of apples. Those who harvest apples certainly enjoy the fruit of their labor. Those who plant apples trees, however, provide fruit not only for themselves, but for others as well. In other words, if we want more people to enjoy apples it would be far more productive to plant apple trees than to simply harvest apples.

The same principle applies in God's kingdom as well. We are limited by the constraints of time to make a difference in God's kingdom. However, if we teach others what we learn and then help them to teach others as well, we can greatly multiply our efforts, Multiplication of leaders, rather than just simple addition (See Lesson 1), makes a much greater impact in the church and on the world. This lesson will help us learn how to multiply our efforts in developing servant leaders in the church.

How to Reproduce Reproducers[234]

1. <u>Demonstrate</u> the Lifestyle You Hope to Reproduce

    A. It takes a <u>leader</u> to make a <u>leader</u>.

       • Paul developed <u>Timothy</u>.

       • Moses developed <u>Joshua</u>.

    B. Leadership is as much <u>caught</u> as it is <u>taught</u>.

2. <u>Discover</u> Potential Apprentices

The criteria for potential apprentices:

    A. <u>Compatibility</u> and Affinity (Mark 3:13) *Jesus called those he wanted. To mentor or disciple* another requires that you spend a generous amount of time together. This will not work unless you get along and like one another. Even Jesus picked the twelve he wanted.*

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[234] Adapted from Dave Earley & Steve Benninger, pp. 329-333.

(*This definition is not the usual term used in Lutheran circles to share the Gospel with another, pray that the Holy Spirit works faith in the person's heart, have him baptized, and then continue to teach him the truths of the Bible. The definition here is speaking only about the last part of disciple making, which is the teaching and specifically the mentoring approach. This mentoring approach consists of learning specific leadership skills and attitudes and then passing them on or reproducing them in another. In this lesson the term "disciple" or the verb "to disciple" always has this latter connotation.)

B. <u>Character</u>: People of F.A.I.T.H.

- **Faithful** (2 Timothy 2:2) *Paul told Timothy to pour himself out into the lives of faithful men.*

- **Available** *You cannot disciple someone who is not available. Select someone who is willing and able to spend time with you.*

- **Initiative** *Look for people who are seeking to serve, who want to get more involved, who can take an idea and run with it.*

- **Teachable** *You cannot mentor someone who already knows it all (or who thinks they do). Find someone who wants to learn.*

- **Heart for God and people** *Committed, godly people who have a passion to see lost people saved and who want to grow in their own relationship with the Lord are always preferable to those who already have polished their leadership skill, but have no heart for Christ and his people. If you can find those who have a heart and those who have skills, you have an ideal candidate to mentor.*

C. <u>Competency</u> (Exodus 18:21) *Jethro's advice to Moses was to select "capable men." Do not waste time trying to train someone for a job they can never fulfill or a position that is unattainable for them. This does not mean that a person must already have all the skills necessary for the position to which they are being mentored; but they must have the capacity to be trained. If you can find people who are already doing what they do well in another capacity, they may be the best candidates to be mentored.*

3. <u>Deepen</u> Your Relationship With Them

A. <u>Play</u> with them. *Capitalize on opportunities to spend time together outside of the particular ministry setting. Visit in each other's homes. Go out to lunch. Go to a ballgame or shopping together.*

B. <u>Pray</u> with them. *Nothing opens a person up and draws people together like quality time around the altar of God.*

Accountability Questions[235]

1. How often did you meet with God this week?
2. What has God been saying to you through His Word this week?
3. What sins in your personal or business life did you experience this week that need confession?
4. Are you giving to the Lord's work regularly and proportionately as God has blessed you? What percentage did you give last month?
5. What movies did you see this past week? Do you feel good about viewing these movies? What about the Internet? Would you be able to tell your fellow Christians in your church what you have seen without being embarrassed?
6. How did you influence your marriage and family this week? How positively? How negatively? What could you do to improve?
7. Did you pray for me/us this week?
8. What challenges or struggles are weighing on your mind?
9. What lives did you influence for Christ this week?
10. Did you just lie to me?

4. <u>Describe</u> The Vision

In Matthew 9:35-10:1 Jesus gives his disciples a vision for the ministry. He shows them his compassion for hurting people, the many needs around them and their role in meeting those needs. Some things to regularly share with your mentoree would be.

A. The vision of the <u>church</u>.

B. The vision of their <u>board</u> or area of <u>responsibility</u>.

C. The vision of their <u>potential</u>.

5. <u>Determine</u> the Commitment to Be Made.

In Mark 1:16-20 Jesus calls some of his followers to deeper commitment and training with these words, "I will make you fishers of men." These men had been exposed to his teaching for about a year before he issued this challenge. When working with a potential leader make plain the two commitments to be made; your commitment to them and their commitment to you and the church.

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[235] Gene A. Getz, *Elders and Leaders: God's Plan for Leading the Church* (Chicago: Moody Publishers, 2003), pp. 274-75.

Your commitment to them:

A. Commitment to <u>train</u> them.

B. Commitment to set the <u>P.A.C.E.</u> for them.

- **Prayer** for them.

- **Availability** to them.

- **Communication** with them.

- **Example** for them.

Their commitment to you and the church:

A. Commitment to be <u>equipped</u>. *Rivercliff has regular ongoing training for our leaders which includes the other lessons in this manual over a period of 3 months. We also meet on a quarterly basis after this initial leadership training for additional training and have an annual leadership training retreat. In addition, various boards require attendance at additional equipping meetings and events. Just as an airplane pilot needs to go and refresh his skills every few years and an athlete practices the basics daily, leaders need ongoing training.*

B. Commitment to serve for _____ amount of time. *This commitment is usually between twelve months and three years.*

C. Commitment to <u>train</u> at least one other person. *Paul told Timothy to commit himself to training faithful men who would teach others (2 Timothy 2:2). We are to reproduce reproducers if we are to make the greatest impact in our service to God and the church.*

6. **<u>Develop</u> Them**

Regardless of what you are training a person to do, there are generally five steps in the actual training process.

A. I <u>do</u> – you <u>watch</u>

B. I <u>do</u> – you <u>help</u>

C. You <u>do</u> – I <u>help</u>

D. You <u>do</u> – I <u>watch</u>

E. You <u>do</u> – <u>someone</u> else watches

7. __Deploy__ Them

There comes a time when apprentice leaders don't need any more information, they need more application. They don't need to learn more by listening or watching until they have learned by doing. Jesus was a master at sending his men out for on-the-job training, then bringing them back to learn more. Then he'd send them out again (Matthew 9:35-10:1ff; Luke 10). The ultimate act of deployment was when Jesus gave his disciples the Great Commission and then literally left the task to them (Matthew 28:29-20). By the second chapter of Acts the disciples were showing others how to walk with the Lord.

A great goal for Rivercliff is "a mentoree for every servant leader." People are transferred so often in today's society that it is especially important for every servant leader (and especially every board chairperson) to have prepared a successor to fill their place when or if they move on to another state, up to another leadership postion, or over to a new ministry position.

My Leadership Action Plan

1. My current mentorees are:

2. My potential mentorees are:

3. My next steps in taking others beyond me are:

Close with prayer.

Appendix D: Job Descriptions

Chairman of the Board of Operations
(Head Trustee)

The Chairman of the Board of Operations (Trustees) leads a team responsible for managing church property. He is also responsible to sign on behalf of the church any documents related to the property including service contracts.

1. Board/Department: *Board of Operations (Trustees)*

2. Position: *Chairman of the Board of Operations*

3. Accountable to: *Church Council*

4. Ministry target: *Church*

5. This position is a: *Volunteer Position*

6. Position may be filled by: *Elected Individual*

7. Minimum maturity requirements: *Stable, Mature Christian*

8. Spiritual gifts that lend to this position: *Administration, Giving, Serving, Leadership*

9. Special talents or abilities desired: *Prefer experience and/or education in business and finance and an ability to be a team player.*

10. Best personality characteristics for position: *Trustworthy, Honest, Sincere, Discreet, Levelheaded, Mature*

11. Passion: *For good stewardship of the resources entrusted to the church by God*

12. Length of service commitment: 2 *years*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *4-5 hours/week*
    o Participating in meetings/training: *2 hours/month or as needed*

14. Responsibilities/duties of position:
    a. *Give input/financial advice to the budget and finance committee, church council, and pastoral staff as requested.*
    b. *Award contracts for work that must be done to improve or repair church buildings and property.*
    c. *Sign or designate another member of the Board of Operations to sign any documents related to the property or other service contracts.*
    d. *Ensure that church vehicles are maintained.*
    e. *Oversee the Board of Operations (Trustees) which is responsible for managing property and hold meetings as necessary.*
    f. *General oversight of buildings and grounds maintenance; ensuring safe, clean,*

and proper order of the facilities. (Keep a record of regular maintenance done on buildings/grounds and a list of projects to do.

g. *Order and maintain supplies for cleaning, maintaining, and repairing building/grounds.*

h. *Arrange for quarterly church "clean-up" days in which member volunteers assist with special projects.*

i. *Make or arrange for building repairs such as plumbing, electrical, carpentry, painting-and arrange for outside repair services when necessary.*

j. *Oversee lawn maintenance and arrange snow removal from parking areas, sidewalks, steps, etc.*

k. *Operate heating and cooling equipment (ensure proper settings for any events held in the facilities and adjust settings for times the facilities may not be in use).*

l. *Oversee Custodian. Ensure that building is kept clean.*

m. *Manage all keys to the facilities. Keep a master of each key. Obtain new keys if needed.*

n. *Ensure church security-lock and unlock facilities for church services and events.*

o. *Serve on the Church Council.*

Chairman of the Board of Elders

The Chairman of the Board of Elders is responsible for overseeing the Board of Elders which ministers to the needs of church members and offers support to the Pastor(s).

1. Board/Department: *Board of Elders*

2. Position: *Chairman of the Board of Elders*

3. Accountable to: *Congregation*

4. Ministry target: *Church Members*

5. This position is a: *Volunteer Position; The Chairman of the Board is elected by the Board of Elders in consultation with the Senior Pastor and elected by the congregation to the Church Council*

6. Position may be filled by: *Church Member*

7. Minimum maturity requirements: *Stable, Maturing Christian*

8. Spiritual gifts that lend to this position: *Serving, Exhortation, and Mercy*

9. Special talents or abilities desired: *Enjoy working with people*

10. Best personality characteristics for position: *Dependable, Compassionate, Discreet, Known for having good character (1 Timothy 3:8-13).*

11. Passion: *For ministering to the body of Christ and assisting the pastor(s) with the work of the ministry related to congregational care*

12. Length of service commitment: 2 *years*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *2 hours/week*
    o Participating in meetings/training: *4 hours/month*

14. Responsibilities/duties of position:

    a. *Pray for, encourage, and be concerned about the spiritual, emotional, and physical health and welfare of the pastor(s) and his family (adequate compensation, housing, free time, vacation, assistance in times of illness), and to that end specifically review these items once a year.*

    b. *Counsel with the pastor(s) so that the Word of God is preached in truth and purity, the holy sacraments are administered in accordance with Christ's institution, and Lutheran doctrine and practices are preserved in the congregation.*

    c. *Assist the pastor(s) in counseling with difficult cases and in finding peaceful and God-pleasing solutions to spiritual problems within the congregation.*

    d. *Encourage spiritual growth through regular church attendance, study of the Word, frequent reception of the Lord's Supper, a more active prayer life, and increased involvement in the mission of the church.*

    e. *Direct and supervise the visitation of all members and make every effort to enlist them in the work of the church.*

    f. *Follow-up on sick, hospitalized, or shut-in members (visit, contact regularly).*

    g. *Regularly contact members within their "zone" by telephone and visit in their homes at least once every 2 years (approximately 25 families) so as to know every member within the elder group, to become aware of temporal needs, sickness and death in the family, and other special situations in which the congregation can be of help, both in prayer and in other action.*

    h. *Exhort and encourage members that are not in worship 4 consecutive weeks.*

    i. *Pray for and with church members experiencing hardships or needing to make decisions.*

    j. *Visit and offer emotional/spiritual support to grieving members.*

    k. *Exercise discipline within the congregation according to Scripture, the Lutheran Confessions, and Article I of the Bylaws.*

    l. *Determine eligibility for membership of all individuals and families applying for membership in the congregation, according to Article I of the Bylaws.*

    m. *Help maintain a proper relationship with The Lutheran Church-Missouri Synod and the Florida/Georgia District in order adequately to support Christ's mission throughout the world.*

    n. *Supervise the thorough instruction of children, youth, and adults for Baptism,*

Communion, and the rite of confirmation, and the rite of affirmation of faith for membership in the congregation.

o. *In conjunction with the Greeters and Ushers, be responsible for a friendly, personal welcome of visitors and guests at worship.*

p. *Supervise the admission of visitors and guests to the Lord's Supper, providing counsel to those who need it, and directing those who have further questions to the Pastor.*

q. *Report special needs to the Senior Pastor.*

r. *Remain in contact with Intercessory Prayer Partners regarding special prayer needs (never share confidential information without the member's consent).*

s. *Rejoice with /congratulate members on special accomplishments and events.*

t. *Pray for the leaders of the church.*

u. *Meet with and offer input to the pastor(s) and appropriate staff members regarding any special or critical issues within the church.*

v. *Participate in and/or lead the monthly men's bible breakfast.*

w. *Assist and advise, in consultation with the pastor(s), all established auxiliary organizations. Encourage spiritual programs in the societies and groups of the congregation.*

x. *Participate in the training events the pastor(s) conducts for elders according to a schedule upon which the pastor(s) and elders mutually agree.*

y. *When a pastor permanently moves to another assignment, make arrangements for interim pastoral services until the new pastor arrives.*

z. *Submit an annual budget request in the form and at the time requested by the church council.*

Chairman of the Board of Parochial Education

The Chairman of the Board of Parochial Education is responsible to oversee the activities of the Board of Parochial Education which directs and supervises the parochial education ministries of the church including Open Arms, Rivercliff Lutheran School, and Parent's Morning Out.

1. Board/Department: *Parochial Education*
2. Position: *Chairman of the Board*
3. Accountable to: *Church Council*
4. Ministry target: *Children*
5. This position is a: *Volunteer Position*
6. Position may be filled by: *A Church Member*
7. Minimum maturity requirements: *Stable, Maturing Christian*

8. Spiritual gifts that lend to this position: *Administration, Evangelism, Pastoring/Shepherding*

9. Special talents or abilities desired: *Good organizational skills. Ability to motivate people. Good communicator. Ability to coordinate policies, programs, and activities of Rivercliff Lutheran Church's children's ministries in conjunction with Open Arms and Rivercliff Lutheran School (and Parent's Morning Out)..*

10. Best personality characteristics for position: *Dependable, Expresser-Leader*

11. Passion: *For influencing and affecting children's lives with the gospel of Christ*

12. Length of service commitment: *2 years*

13. Anticipated time commitments:

    o Doing ministry/preparing for ministry: *4 hours/week (or more depending on church size /scope of ministry)*

    o Participating in meetings/training: *2 hours/month*

14. Responsibilities/duties of position:

    a. *Preside at all meetings of the Parochial Board.*

    b. *Appoint committee chairs for the Open Arms Committee and the Rivercliff Lutheran School Committee.*

    c. *Work with Open Arms Director, RLS Principal and Pastors to develop "bridges" between Open Arms, RLS, and Rivercliff. The goal is for Rivercliff members and Open Arms & RLS families and staff to all be on the same " team" doing children's ministry together.*

    d. *Serve on the Church Council and keep the Council informed of the activities of Open Arms and RLS.*

    e. *Provide annual job evaluations for the Principal of RLS, Director of Open Arms, and any other director/assistant director positions through a committee that shall include the Senior Pastor, Chairman of the Board, and other appointed members (by the chairman).*

    f. *Recruit, select, and appoint committee members as necessary to serve on various committees of the board.*

Chairman of the Board of Fellowship

The Chairman is responsible for planning and coordinating churchwide fellowship activities. This person will recruit volunteers or contact appropriate ministry directors or committee members for assistance as needed.

1. Ministry Area/Department: *Fellowship*

2. Position: *Chairman of the Board of Fellowship*

3. Accountable to: *Volunteer Coordinator, Church Council*

4. Ministry target: *Families/All Ages*

5. This position is a: *Volunteer Position*

6. Position may be filled by: *A Church Member*

7. Minimum maturity requirements: *New, Growing Christian*

8. Spiritual gifts that lend to this position: *Administration, Exhortation, Serving*

9. Special talents or abilities desired: *Good organizational skills. Enjoy dealing with people.*

10. Best personality characteristics for position: *Friendly, Dependable-Expresser or Expresser-Analyst*

11. Passion: *For strengthening the body of Christ through fellowship*

12. Length of service commitment: *1 year*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *4 hours/month*
    o Participating in meetings/training: *2 hours/month*

14. Responsibilities/duties of position:

    a. *Plan, organize, and oversee churchwide fellowship events no less than once a quarter (events to include such activities as picnics; covered-dish lunches; ice cream socials; family sports day where everyone can play volleyball, softball, etc.; skating parties; etc.).*

    b. *Recruit volunteers-or contact appropriate ministry directors- to assist with food preparation/service, set up facilities, decorations, equipment needs, publicity, etc.*

    c. *Recruit volunteers and coordinate weekly coffee hour fellowship on Sunday mornings.*

    d. *Plan, organize, and oversee annual church picnic.*

    e. *Plan, organize, and oversee Christmas decorating event.*

Chairman of the Board of Outreach

The Chairman of the Board of Outreach is responsible for overseeing and implementing the church outreach program, training volunteers, and actively participating in the outreach ministry to influence others for Christ and bring them into the church.

1. Ministry Area/Department: *Board of Outreach*

2. Position: *Chairman of the Board*

3. Accountable to: *Church Council*

4. Ministry target: *Church Visitors and Non-churched Community Members*

5. This position is a: *Volunteer Position*

6. Position may be filled by: *A Church Member*

7. Minimum maturity requirements: *Stable, Maturing Christian*

8. Spiritual gifts that lend to this position: *Administration, Evangelism*

9. Special talents or abilities desired: *Good organizational skills. Desire to see people come to Christ and become active in a local church.*

10. Best personality characteristics for position: *Expresser-Leader and Analyst-Leader*

11. Passion: *For leading people to Christ and spiritual growth*

12. Length of service commitment: *1 year*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *2 hours/week*
    o Participating in meetings/training: *1 hours/month*

14. Responsibilities/duties of position:

    a. *Recruit volunteers to become Friendly Callers, who will phone first-time visitors at Rivercliff inquiring about the welcome they received.*

    b. *Recruit volunteers to become Neighborhood Greeters & Kingdom Workers, who will make visits to prospects.*

    c. *Recruit a coordinator to organize the schedule for Friendly Callers, Kingdom Workers, and Neighborhood Greeters.*

    d. *Pray regularly for the outreach ministry, for those who will be visited, and for specific names of people needing salvation.*

    e. *Be able to share your faith with others, using own life experiences and testimony as well as Scripture.*

    f. *Be familiar with Scripture that explains how to become a Christian and that provides assurance of salvation.*

    g. *Support and pray for the pastors who will provide training to those who become involved in the evangelism ministry.*

       • *Provide ongoing support and training materials as needed.*

       • *Plan a course or seminar at least yearly for training and reinforcement of evangelism methods and church's evangelism program. (Teach what to do and what not to do, how to do, explore new opportunities, etc.)*

    h. *Work with Care Group Coordinator to plan follow-up related to Outreach events.*

    i. *Assist Director of Development with planning and follow-up of Outreach events such as Block Party, Concerts, etc.*

    j. *Work with Director of Development in planning advertising, brochures (paper and CD), news releases, and other related public relations materials.*

    h. *Work with Media Coordinator in developing web page.*

Chairman of the Board of Parish Education

The Chairman of the Board of Parish Education is responsible for securing a qualified teaching staff and materials for the spiritual education of the congregation.

1. Ministry Area/Department: *Parish Education*
2. Position: *Chairman of the Board*
3. Accountable to: *Church Council*
4. Ministry target: *Families/All Ages*
5. This position is a: *Volunteer Position*
6. Position may be filled by: *A Church Member*
7. Minimum maturity requirements: *Solid, Very Mature Christian*
8. Spiritual gifts that lend to this position: *Pastoring/Shepherding, Administration, Exhortation*
9. Special talents or abilities desired: *Understand God's Word as it relates to everyday life. Able to delegate tasks and administration skills. Have leadership potential/ability.*
10. Best personality characteristics for position: *Compassionate, Dependable, Expresser-Leader*
11. Passion: *For strengthening and supporting the family through the teaching of God's Word.*
12. Length of service commitment: *2 years*
13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *4 hours/month*
    o Participating in meetings/training: *1 hour/month*
14. Responsibilities/duties of position:
    a. *Work with Sunday School Superintendent to choose curriculum for Sunday School.*
    b. *Work with Pastor(s) to develop curriculum and recruit teachers for Wednesday Night at the Cliff.*
    c. *Work with Pastor(s) to develop curriculum and recruit teachers for Adult Bible Studies.*
    d. *Work with Pastor(s) to plan classes on marriage, family relationships, parenting, caring for elderly parents, and other pertinent subjects related to family. Invite guest speakers occasionally.*
    e. *Plan special family activities periodically (perhaps a yearly family emphasis week full of special events, fun activities, seminars, etc.).*

Chairman of the Board of Stewardship

The Chairman of the Board of Stewardship helps educate the congregation concerning its gifts of time, talents and financial contributions. The Chairman shall be in charge of the annual financial commitment campaign. The Chairman shall ensure that an inventory of the talents of the members of the congregation be used to help the Body of Christ share their talents in their area of giftedness.

1. Ministry Area/Department: *Stewardship*

2. Position: *Chairman of the Board*

3. Accountable to: *Church Council*

4. Ministry target: *Church members*

5. This position is a: *Volunteer Position*

6. Position may be filled by: *Church Member*

7. Minimum maturity requirements: *Stable, Mature Christian*

8. Spiritual gifts that lend to this position: *Administration, Giving*

9. Special talents or abilities desired: *Good organizational skills; experience in financial planning, accounting, or banking fields a plus.*

10. Best personality characteristics for position: *Dependable, Analyst-Expresser*

11. Passion: *For good stewardship of the resources entrusted to the church by God.*

12. Length of service commitment: *2 years*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *1-2 hours/week (possibly more when planning special campaigns)*
    o Participating in meetings/training: *1 hour/month*

14. Responsibilities/duties of position:
    a. *Plan and implement annual stewardship campaign and/or direct an ongoing stewardship emphasis (work with Pastor).*
       * *This involves evaluating various options and reviewing campaigns and materials available from sources such as other churches, publishers, denominational headquarters, etc.*
    b. *Plan ongoing stewardship education of the congregational members through printed material, events, and activities.*
    c. *Work with the Coordinator of Volunteers in providing an up to date data base of the congregational member's time and talents inventory.*
    d. *Promote PLACE among the membership.*
    e. *Work with the Development Director in securing grants and outside funding sources for the church and its ministries (RLS & OA).*

Chairman of the Board of Youth/Young Adults

The Chairman of the Board of Youth/Young Adults will direct and oversee the youth ministry and ministry to young adults.

1. Ministry Area/Department: *Youth/Young Adults*

2. Position: *Chairman of the Board*

3. Accountable to: *Church Council*

4. Ministry target: *Teens & 20's/30's*

5. This position is a: *Volunteer Position*

6. Position may be filled by: *A Church Member*

7. Minimum maturity requirements: *Stable, Mature Christian*

8. Spiritual gifts that lend to this position: *Pastoring/Shepherding, Mercy-Showing, Administration, Teaching*

9. Special talents or abilities desired: *Must have a heart for youth & young adults, an understanding of their special needs, and work to include this valuable group of people in the ministry of the church. Must be a good role model and have no criminal record of child abuse.*

10. Best personality characteristics for position: *Expresser-Leader. Compassionate. Dependable. Perhaps analytical.*

11. Passion: *For ministering to and with teens & young adults*

12. Length of service commitment: *2 years*

13. Anticipated time commitments:
    o Doing ministry/preparing for ministry: *2 hours/week*
    o Participating in meetings/training: *1 hour/month*

14. Responsibilities/duties of position:

    a. *Give direction to and oversee the youth ministry& ministry to young adults..*
       * *Identify the needs and interests of teens & young adults within the church and community.*
       * *Plan and develop programs for the youth & young adults.*
       * *Evaluate existing programs to determine effectiveness.*
       * *Identify and provide ministry opportunities for teens & young adults..*

    b. *Meet monthly with leaders to discuss upcoming events, challenges, solutions, praises -- and to pray.*

    c. *Provide training for youth workers as needed. Plan one major training and inspirational workshop a year. Recruit youth workers as needed.*

    d. *Plan at least one yearly youth retreat for the purpose of spiritual edification.*

    e. *Develop the yearly youth ministry budget and track expenditures throughout the year.*

Appendix E: Interviews with Senior Pastors

Pastors interviewed:
Rev. Greg Smith—Christ Memorial Lutheran Church, Affton, Missouri
Rev. Steven Hower—St. John's Lutheran Church, Ellisville, Missouri
Rev. Tim Wesemann—Salem Lutheran Church, Affton, Missouri
Rev. Gary Byers—Zion Lutheran Church, Belleville, Illinois
Rev. Dr. Alan Bachert—King of Kings Lutheran Church, Chesterfield, Missouri
Rev. Dar Karsten—St. Mark's Lutheran Church, Eureka, Missouri

Question 1: How do you define team?

Responses
People working together
People with a common goal
Our staff
Those with a common purpose

Question 2: What makes for a successful team?

Responses
Be in the Word together
Encourage one another
Hold everyone accountable
Work together; play together
Trust
Praise Publicly; criticize privately
Maintain unity
Value and appreciate differences in personality
Continuous training
Communication

Question 3: What is the effect of your church's structure on team ministry?

Responses
It hinders team ministry
Moving to a different structure
Change of structure must be intentional to become staff led
New structure has less meetings
Leaders are often bottlenecks for getting things done
Change the constitution to become more permission granting
Leaders must be willing to give up power
Must create a high trust level in order for any structure to work
Accountability is essential

Question 4: How did you go about assembling your team?

<u>Responses</u>
Hire the heart
Look for people with a vibrant personal faith
Look for transparent, real people
Raise up people from the congregation
Look for people with a passion for Christ and a heart for people
Do a spiritual analysis
Have high expectations for membership

Appendix F: Bible Study for Servant Leaders

In beginning a study on servant leaders one could simply take the best of Peter Drucker or Steven Covey or Tom Peters or any of the myriad of secular or business leadership books and take the principles espoused by these authors and search for similar principles in the Bible. Many a preacher has taken this approach when searching for a sermon series and "preached" through various "how-to" books by giving them a biblical flavor. The principles are cross-referenced with a biblical concordance and the appropriate passages are found to correspond with the desired outcomes. This approach, however, lacks a considerable measure of integrity and seems rather contrived; though one could make the case that some secular leadership principles are indeed found in biblical leaders, as well.

Another approach in developing a study is to compare secular leadership principles to those found in the Bible. Unfortunately, there are not a great many studies that identify the leadership principles of the Bible so that a comparison might be made. In either case, it might take the rest of one's life to complete the project. It would be a worthwhile endeavor no matter how long it took to complete (though theoretically it could never be completed as there are always new books and principles to compare).

The problem with either approach is that it puts too much emphasis on the secular meaning of leadership and on the secular reason for developing leadership skills in the first place. James Kouzes and Barry Posner sum up the entire reason for studying leadership and for growing leadership skills in organizations in the preface to their landmark book, *The Leadership Challenge*. According to the authors the book "is about how leaders get extraordinary things done in organizations. It's about the practices

leaders use to turn challenging opportunities into remarkable successes."[236]   The two emphases in secular leadership development are 1)getting things done and 2)success. Both of these are incredibly important and they are often rightly emphasized in churches and among Christians, but they are not the most important things.   An overemphasis on doing and success has led numerous church leaders to their downfall as leaders (and in some cases has contributed to their fall from faith in Christ.)   Such overemphasis also has the potential to cause leader burnout and prevents congregations from fulfilling the mission to which God has called them.

This bible study then will highlight three much more important and God-pleasing emphases: 1) knowing who you are as a servant leader; 2) obedience to God; and 3)God's grace to those who are in the position of a servant leader.   In so doing it will be a beginning point for servant leadership training within the church.   The format that we will follow in this study is to look at various servant leaders, the Scriptures that highlight a particular quality in these servant leaders, and an evaluation process for those involved in the study to consider their own corresponding leadership qualities.

1)   John the Baptist—Matthew 11:1-15; John 3:22-36

God must become greater; I must become less.

Our study begins, not with a quality that allows the leader to accomplish great things or with a quality that leads to success in the organization, but with the realization that leadership is not even primarily about the human leader.   Instead it is all about God. If a leader is to discover the qualities that go into extraordinary leadership he must begin in a place where the secular world will not look and where most church leaders do not

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[236] Kouzes and Posner. *The Leadership Challenge* (San Francisco: Jossey-Bass, 1995), p. xvii.

begin to look—with God. As Rick Warren asserts, "It's not about you."[237] It's not about

the human leader. At least that is not where we begin and that is not our ultimate focus.

Our ultimate focus is on God and discovering His purpose for our lives as leaders and

servants.

Read John 3:22-36

John was baptizing when it came to his attention that Jesus and His disciples were

also baptizing in another region. John's disciples were concerned that more people were

going to Jesus than to John for baptism (v. 26). John replies that he is full of joy that so

many are coming to Jesus. After all, John reminds his followers that he is not the Christ,

but only a friend who is there to help Him achieve the purpose for which Christ has been

sent—namely, so that all who believe in Him will have eternal life (v. 36). It is now time

for John's role to come to an end for his purpose of preparing the way has been fulfilled.

Read Matthew 11:1-15

John is in prison for having the audacity to suggest that King Herod was living in

a sinful relationship with his brother's wife. His demise at the hands of Herod was

imminent and so John wants a question answered while there is yet time for it to be

answered, "Is Jesus the long expected Messiah?" John's disciples return with news that

Jesus is curing the blind, the lame, the lepers, the deaf; He is even raising the dead from

the grave. Above all, Jesus is preaching the good news to the poor. All the signs point to

Jesus as the Anointed One.

The evidence suggests to John that his work has not been in vain. After all he had

been the one who was "preparing the way for the Lord." He had been the "voice calling

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[237] Rick Warren. *The Purpose Driven Life* (Grand Rapids: Zondervan, 2002), 17.

in the desert." He had proclaimed that Jesus was "the Lamb of God, who takes away the sin of the world!" He had been called to be the forerunner of Christ to prepare the way for Savior and he could die in peace knowing his mission was accomplished.

Questions for reflection:

1. Have you ever doubted your leadership abilities? What caused this doubt?

2. Where was your focus when you doubted your leadership abilities? How does that correspond with John's focus?

3. As a servant/leader in the church how do you go about "becoming less" so that Christ can "become greater?"

4. What was Jesus' assessment of John's worth as a servant/leader? (See Matthew 11:11)

5. What is Jesus' assessment of your value as a servant/leader?

2) Peter—Matthew 16:13-16

Servant leadership begins with a confession of who Jesus is.

Peter had been called by Jesus to be one of the 12 disciples, and to the inner circle at that along with James and John. He accompanied the Lord to the top of the transfiguration mount. He had seen God's glory come upon Jesus and upon Moses and Elijah. Later he would be called upon and trusted to watch and pray with Jesus in the Garden of Gethsemane.

Peter had been privileged to spend 3 years with the Master--learning the ways of God at the feet of God's Son. Now he answers as the spokesman for the entire group of disciples in response to the question, "Who do people say the Son of Man is?" (v. 13). Peter's answer revealed an inhuman source. He did not say John the Baptist, Elijah,

Jeremiah, or one of the prophets as so many of the people asserted. No, his response was out of this world—revealed to him by God the Father! Peter said, "You are the Christ, the Son of the living God" (v. 16).

Not only does Jesus confirm that Peter's response came from God and not from men (v. 17), but Peter's own actions also confirm that he didn't fully comprehend the weight of his confession. In the very next section of Scripture, the one who was called "Rocky" (v. 18) now is called "Satan" (v. 23). And, of course, Peter is still remembered for his denial of Christ at His trial (Matthew 26:69-75). Peter was so distraught after the incident that he wept.

Peter is reinstated by Jesus to "feed my sheep" (John 21:17) and Peter goes on to become a pillar of the church as recorded in the book of Acts. After Peter's powerful sermon on Pentecost (Acts 20), we are reminded of Peter's confession and Jesus' promise that the church would be built on this confession. What we need to remember is that the church is built on Peter's confession and not on Peter! In Matthew 16:18 the Greek word for "Peter" is *petros*, which is basically a pebble. The Greek word for "rock" is *petra*, which is a solid rock or even a large outcropping of rock. Mountains have such "rock" as their foundation. The rock on which the church is built then, is not some small pebble (Peter), but the strong foundation of Peter's confession of who Jesus is ("You are the Christ!"). In other words, the church is built on Christ and not dependent upon small, weak-minded, selfish, and easily swayed disciples like Peter or us. The position of the disciples cannot be one of lordship (it is difficult to lord it over others when one has so many shortcomings) then, but is always one of ministry or service.

Questions for reflection:

1. How do you as a leader in the church sometimes confuse your role as a "rock" (*petros*) with the "rock" (*petra*) of your confession (Jesus Christ)?

2. Give an example of how you have been humbled as a Christian leader?

3. How does Christ come to you when you have stumbled and fallen and then reinstate you as a leader in His Church?

4. How can you make a similar confession as Peter did that "Jesus is the Christ, the Son of the Living God?"

3) Jeremiah—Jeremiah 18:1-6
God is the potter; I am the clay.

As a leader in the church you may have grand ideas as to how you may serve God. Perhaps you have shown an aptitude for leadership in business or in the community and now you sense a calling to provide leadership in the church. Perhaps you have taken a spiritual gifts inventory or used some other tool to identify that you may have the spiritual gift of leadership. Perhaps you have a vision for how the church might move forward in building God's kingdom in your location. At the same time, you may also be willing to be a servant and desire to submit yourself to God's will. Can these approaches be reconciled?

Henry Blackaby makes the following observation: "Some would define a servant like this: 'A servant is one who finds out what his master wants him to do, and then he does it.' The human concept of a servant is that a servant goes to the master and says, 'Master, what do you want me to do?' The master tells him, and the servant goes *off by himself* and does it. That is not the biblical concept of a servant of God. Being a servant

of God is different from being a servant of a human master. A servant of a human master works *for* his master. God, however, works *through* His servants."[238]

In order to be useful, clay has to be moldable in the hands of the potter. If the clay is too stiff to be moldable it is not usable by the potter and must be discarded. However, if the clay is moldable and responsive to the skill of the potter it can be made into many useful objects—perhaps a cup or a bowl or a pitcher. Even so, it is completely up to the potter to determine that which the clay becomes. The clay has absolutely no say in what it might become.

Questions for reflection:

1. What are some ways God has been molding your life for service?

2. Have your ideas of leadership ever gotten in the way of how God might use you for His service?

3. How moldable are you at this point in your life? In other words, are you willing to submit yourself for whatever purpose God might choose to use you?

4. Why is it important for you to stay in a close relationship with God?

4) Elijah—1 Kings 18:16-39
An ordinary person who humbles himself in the role of a servant can be used by God to do extraordinary things.

Elijah is one of the great prophets of the Old Testament. His mission is to vigorously oppose the worship of Baal, the Canaanite fertility god, by Israel and its reigning King, Ahab, and his wife, Jezebel. Ahab had already set up an altar for Baal in a temple he built for the pagan god in Samaria. According to Scripture, he "did more to provoke the Lord...to anger than did all the kings of Israel before him" (16:33). As a

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[238] Henry Blackaby and Claude King. *Experiencing God* (Broadman & Holman: Nashville, 1994), p. 48.

result of this evil, God sent a drought to the land. Not only was this drought a divine judgment for pagan idolatry, but also a demonstration that the so-called fertility god was impotent as lord of the rain clouds.

Now Elijah challenges the prophets of Baal to a public test to determine once and for all the one true God. Elijah is outnumbered 850 to 1 but he remains undaunted. After all, the Lord is one his side. So it matters not who or what is on the other.

The challenge is simple. Two bulls are chosen. Each side will cut up the bull for a sacrifice to their god. Everything is to be prepared, but no fire is to be set to the sacrifice. Elijah then commanded, "You call on the name of your god, and I will call on the name of the LORD. The god who answers by fire—he is God" (v. 24).

The Baal prophets called out to their god from morning till evening with no response. They danced and shouted and even mutilated their bodies with swords and spears, but there was still no answer from Baal—who is no god at all.

Then Elijah took twelve stones and built an altar to the LORD. He dug a trench around the altar and arranged the wood, cut the bull into pieces and laid it on the wood. Then he had the people pour four large jars of water on the offering and the wood. He had them repeat this exercise two more times and then he prayed to the Lord. His prayer is a telling one: "O LORD, God of Abraham, Isaac and Israel, let it be known today that you are God in Israel and that I am your servant and have done all these things at your command. Answer me, O Lord, answer me, so these people will know that you, O LORD, are God, and that you are turning their hearts back again" (vv. 36-37). The whole point of the exercise is to prove to the people who the true God is.

God answered Elijah's prayer and consumed with fire the sacrifice, the wood, the stone altar, and even the water in the trench. God proved beyond doubt that He is the only true God and the people should "The LORD—he is God!" (v. 39). Then Elijah commanded that the prophets of Baal be put to death—the exact fate that would have been his if the LORD had not answered his prayer.

Questions for reflection:

1. Did Elijah or God bring down the fire from Heaven?

2. What was Elijah's role in this entire exercise? (See v. 36)

3. What was God's purpose in sending the fire? (See v. 37)

4. James 5:17-18 says: "Elijah was a man just like us." What can one ordinary person accomplish if he is obedient to God and willing to humble himself as a servant?

5) Abraham—Genesis 12:1-5
A servant leader walks by faith and not by sight.

In our society we have a propensity for planning. In order to get ahead we need to draw up a map to where we want to be. If we don't have a plan we won't know where we are headed or how to get there. It has often been said that, "if you fail to plan, you will plan to fail." There is certainly a lot of truth in that adage. As Christian leaders we need to make plans, set goals, draw up objectives and strategies for getting to where we believe God wants us to be. However, there is also much to be said to leaving the planning to God and just following Him. That is essentially what Abram (later God changed his name to Abraham) did when God called him to leave his country, his people,

and his family to go to a new land. God promised to show him the way and to lead him to a new land where he would be greatly blessed.

Questions for reflection:

1. How much detail is Abram given before he embarks on his journey?

2. Does God usually give a lot of detail before He gives servant/leaders their assignments? See Matthew 4:18-20; Matthew 9:9; Acts 9:1-20.

3. Are you willing to follow God's directions for your life with that amount of detail?

4. Is there room for planning in your life and listening for God's directions to where He would lead you?

6) David—1 Samuel 17
The battle is the Lord's

David had been chosen by God as a young man to become the next king of Israel. Samuel had anointed David king though Saul still sat on the throne. At the time the Israelites were at war with the Philistines. David's oldest brothers had gone off to fight, but David was employed by the king to play the harp to calm his soul (16:23). He still had permission to travel back and forth from the employment of the king to take care of his father, Jesse's sheep at Bethlehem. On one such occasion, Jesse asked his youngest son to visit his brothers on the battlefront.

When David arrived he heard the giant Goliath make a challenge to the army of Israel to send out a man to fight and decide the battle once and for all. David asked the men standing there, "Who is this uncircumcised Philistine that he should defy the armies of the living God?" (v. 26). When David found out that everyone was afraid of the giant

and no one had the courage to confront him, he went to King Saul and said, "Let no one

lose heart on account of this Philistine; your servant will go and fight him" (v. 32). Of

course, the king scoffed at the offer reminding David that he is only a boy. (No one had

to say the obvious that Goliath was a giant over nine feet tall). David's reply indicates

where his confidence lies: "The LORD who delivered me from the paw of the lion and

the paw of the bear will deliver me from the hand of this Philistine" (v. 37).

David refused the protective armor and weapons offered to him by the king and

instead chose five smooth stones and his trusty slingshot to fight the giant. He said to

Goliath, "You come against me with sword and spear and javelin, but I come against you

in the name of the LORD Almighty, the God of the armies of Israel, whom you have

defied. This day the LORD will hand you over to me, and Ill strike you down and cut off

your head. Today I will give the carcasses of the Philistine army to the birds of the air

and the beasts of the earth, and the whole world will know that there is a God in Israel.

All those gathered here will know that it is not by sword or spear that the LORD saves;

for the battle is the Lord's, and he will give all of you into our hands" (vv. 45-47). David

then slew Goliath and God's people defeated the enemy.

Questions for reflection:

1. How did David indicate his faith in God?

2. How do you show your faith in God?

3. Which is more important: what we say or what we do?

4. How do you react when people laugh at you or ridicule you (as Goliath did to

   David) for your faith in God?

5. What was God's ultimate purpose in using David to kill the giant? See verse 46.

6. What is God's purpose in using you as a servant leader?

Appendix G: Developing a Team Approach to Ministry

I. Introduction & Rationale

A winning team doesn't happen accidentally. It happens intentionally! For years the University of Nebraska Cornhuskers football team was one of the most successful programs in all of college football. Tom Osborne, the legendary coach of the Cornhuskers understood the importance of high quality recruiting, training, motivating, and implementing the skills of his players in their proper position. He also knew that no matter how highly skilled or motivated individuals were, unless the whole unit worked as a team, they could never be successful. After decades of success and an unmatched steak of 33 consecutive winning seasons, the latest version of the Cornhuskers (in spite of still being extremely talented) failed to achieve a winning record. The newest Coach, Bill Callahan, has a tremendous task in front of him in reviving this once storied program. And it will take more than the No. 1 rated recruiting class in the nation to do it. It will require a return to the legendary Nebraska concept of teamwork.[239]

Congregations are involved in a game far more important than football, with consequences that reach to every corner of the globe that will affect people's lives for eternity. The mission of the church is "to make disciples" of Jesus Christ. If a congregation is serious about such a mission; if it truly believes this mission is the reason that God has assembled its parts to be together at a particular time and place, then the church must work together as one body—as a team—toward this common goal. This mission must become the church's focus, passion, and reason for being. If not; then the church must re-examine its conviction or abandon the mission.

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[239] NU Sports Information release 12/03/04.

God desires Rivercliff Lutheran Church to be successful in its mission. After all, our mission is His mission. He desires that "all people would be saved and come to a knowledge of the truth" (1 Timothy 2:4). God is so committed to the mission that He sent His only begotten Son, Jesus Christ, to be born, live, die, and rise again for the sole purpose of rescuing the world from its sin and to restore our original relationship with God.

The Good News for us is that God is the ultimate coach. He not only recruits, trains, and motivates His team; He also goes out onto the field with us and leads the way in all that we do. He gives us courage when we are weak. He forgives us and strengthens us when we fail. His love is never-ending and His commitment is unfailing. Together, as church and pastor, with God as our leader—we might receive the wisdom and will to become the champion God planned for when He formed us as a team.

This chapter provides a basic foundation for the formation and development of a team approach to ministry at Rivercliff Lutheran Church.[240] Rarely does a pastor have an opportunity such as the one that is available at Rivercliff, and that is to be instrumental in the selection process of the team that will assist him in leading the congregation. In most cases, at least part of a team is in place when the pastor is called to an existing congregation. This team might consist of other ordained clergy, called DCE's or teachers on staff, and other program and administrative staff. However, due to the circumstances of the previous senior pastor having retired and the previous associate pastor having left

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[240] This chapter was formulated in 2000 shortly after the author received a call to Rivercliff Lutheran Church in Atlanta. The language will reflect an attitude of looking forward to the challenge of formulating a team in doing the Lord's work in and through Rivercliff. In the interim between the original writing and completion of this dissertation much has happened to delay the formation of a team. However, the principles behind teamwork and the vision for creating a team as described in this paper have not changed.

the congregation, such an opportunity exists. The new senior pastor comes into a congregation that has no full-time paid ministry staff, other than the current full-time office manager. These positions will need to be filled in the near future, due to the necessity of easing the workload of the senior pastor, but also due to the perceived opportunities to do ministry above and beyond what is currently being done within the church and the community.

Another opportunity also exists within this congregation of almost equal value to the selection of staff, and that is the structural changes that the congregation has adopted on a trial basis that can conceivably pave the way for a greater mobilization of the lay members to serve the Lord in this place. Without the laity involved, even though there may be very good teamwork being done among and between the staff, a congregation is not doing true team ministry; and is in effect, no team at all. To that end, this chapter will lay the groundwork for a process that will seek to build, in a logical sequence, an effective blueprint for future team ministry at Rivercliff Lutheran Church that involves both paid staff and volunteers. This blueprint will be in keeping with Rivercliff's mission and vision for serving the Lord in the North Atlanta area.

II. Putting the Vision for Team Ministry into Place

Before a blueprint can be established for team ministry at Rivercliff, the congregation must first be clear about its mission. As Walt Kallestad says, "Without a compelling mission, teamwork is likely to be misguided activity."[241] Therefore, one of the first priorities of my tenure at Rivercliff will be to identify what the Lord has called Rivercliff to be and do in its unique setting as a congregation. Though the entire process

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[241]Stephen L. Schey and Walt Kallestad, *Team Ministry: A Workbook for Getting Things Done* (Nashville: Abingdon Press, 1996), p. 12.

cannot be outlined here, Kallestad gives some helpful ideas on formulating a clear mission statement. Such a statement should be Biblical (for obvious reasons), directed at a target, results-oriented, and purposeful.[242] When formulated in this way the mission becomes clear to the congregation and as it does, the congregation can devote its energy more fully to the tasks to which it has been called. It will be my obligation to guide the congregation in the development of a clear mission statement so that we can be about God's kingdom work.

After a mission statement is developed, the next task will be to focus squarely on the vision for Rivercliff as we are about to enter the next century. Indeed, one of the "special pastoral qualities" that Rivercliff desired to have in its new senior pastor was that of "having a vision." Interestingly enough, the former associate pastor had identified 3 possible visions for Rivercliff when he worked on his doctoral dissertation in 1996. However, none of these possibilities for a congregational vision were accepted by either the leadership or the congregation as a whole. Based on interviews conducted with congregational leaders upon visiting with them during the call process, it appears that the "vision process" was derailed shortly after the associate pastor's dissertation was written. And yet there seems to be a good case to suggest that he was on the right track.

Of the three examples given, the one that comes closest to my own (though still limited) vision for the congregation, follows. "Rivercliff exists to equip and motivate members to become disciples of all nations and will do so by becoming a caring family of Christians filled with the Holy Spirit, set apart from the world, actively making disciples

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[242] Ibid., p. 11.

of all nations."[243] This statement does not meet the specific criteria of George Barna's

definition in The Power of Vision, which reads as follows:

> Vision is a clear mental image of a preferable future, imparted by God to
> His chosen servants. It is based upon an accurate understanding of God,
> yourself and your circumstances. It is practical, realistic and action-
> oriented. It is the specific steps you must take to fulfill God's broader
> mission for your ministry.[244]

And although this vision statement includes more of the characteristics of a

mission statement than a true vision, it can serve as a good starting point for reviving the

process of creating a vision for Rivercliff.

It would be more than presumptuous of me to state that I have a clear vision for

Rivercliff at this time. First of all, it must be restated that "vision" comes from God and

is a gift from Him to His people. Jeremiah has this to say about God's providence, "For

surely I know the plans I have for you, says the Lord, plans for your welfare and not for

harm, to give you a future with hope"(Jeremiah 29:11, NIV). The Lord certainly has a

plan for Rivercliff, and I am a part of that plan as the called shepherd of this flock, but

others within the congregation will also be instrumental in "seeing" and sharing the

vision. As God moves the congregation to act, His vision will be the catalyst for unity

among the leadership, staff, volunteers, and congregation. This spirit of unity created by

a vision to do ministry will further enhance the atmosphere necessary for effective team

ministry. This vision for team ministry is at the foundation of God's vision for His work

at Rivercliff. Time, prayer, and a continuous desire to seek God's will through the study

of His Word will confirm such a vision.

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[243] David D. Brockhoff, "Using a Congregational Self-Study Process to Assist a Congregation to Evaluate its Ministry in Light of What it is Becoming in Jesus Christ," Unpublished Doctoral Thesis, Emory University, Atlanta, 1996, p. 77.
[244] George Barna, The Power of Vision (Ventura, CA: Regal Books, 1992), p. 28.

III. A Winning Team

There is no shortage of material, either religious or secular, which seek to explain the meaning of "teamwork." Much can be gleaned from this material, but because of a personal bias toward forming a team that is in keeping with godly principles, more emphasis will be placed on those authors who have similar intentions. In particular, such respected voices from the Christian community as Walt Kallestad, Rick Warren, and John Maxwell have been consulted. Each has written voluminously on the principles of leadership and teamwork within the church.

In order to get a perspective on teamwork that did not compromise Lutheran heritage or teachings, interviews were conducted with the staff members, and particularly the senior pastors, of five suburban St. Louis Missouri Synod congregations on the topic of team ministry. Those interviewed included the staffs of St. John's Lutheran Church – Ellisville, Missouri; Zion Lutheran Church – Belleville, Illinois; Salem Lutheran Church – Affton, Missouri; St. Mark's Lutheran Church – Eureka, Missouri; and Christ Memorial Lutheran Church – Affton, Missouri. Each of these congregations were larger than my former congregation of King of Kings Lutheran Church in Chesterfield, Missouri, so as to have numerous staff members to interview. Suburban St. Louis congregations were intentionally chosen so that there would be a greater correlation to the original project intent—to develop team ministry at King of Kings.

After I began the process I accepted the call to Rivercliff. Though this new congregation is geographically different--being in the South--there are still many similarities to King of Kings and the other congregations chosen for interviews. It is a growing suburb of Atlanta, Georgia with similar demographics to Chesterfield,

Missouri—at least in the areas of jobs, family income and ethnic make-up. There are certainly differences in the areas of religious affinity and cultural bias—the major differences being that Atlanta is a Baptist area and the South is far different than the North culturally. However, Atlanta is made up of many transplanted Northerners, and the Dunwoody area, where the church is located, reflects an even greater percentage of Northerners than the rest of the metropolitan area. Differences not withstanding, the principles of team ministry gleaned through these interviews in the St. Louis, Missouri, metro area and in my reading research should provide insights to the dynamics of teamwork regardless of the geographic or cultural setting.

From these interviews an attempt was made to glean the most crucial characteristics toward assembling and developing a winning team. The protocol for qualitative research[245] was followed so as not to taint the study with pre-conceived notions toward the formation of successful teams. This method also guaranteed some consistency in the research findings as it provided for the asking of non-leading general questions of each of the staffs interviewed. The questions were as follows: 1)How do you define "team?" 2)What makes for a successful team? 3)What is the effect of your church's structure on team ministry? 4)How did you go about assembling your team?[246]

The next part of the paper will summarize the results of the interviews and process them as conclusions are developed to each of these questions. The conclusions will be based on the answers to the interview questions, my own pastoral experience, and

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[245] I.E. Seidman, *Interviewing as Qualitative Research,* (New York: Teachers College, Columbia University, 1991), p. 62.
[246] See Appendix 1.

the other comments made by those interviewed who have special expertise and experience in team ministry.

A. Definition of "Team"

The interviews produced a variety of definitions of "team." Most of the staff members did not have a specific, working definition; but they did have a good understanding of the concept. In particular, the senior pastors all had a vision for their church that included a strong team ministry. Some of them did not include the laity as a part of the team, but even those who did not include the laity did acknowledge that without good lay leadership the professional staff would be severely hampered in doing their ministry.

An excellent definition for "team" comes from Rick Warren. He says in "The Pastor's Update" that a team is "two or more people with two things in common: 1) a common goal and 2) communication."[247] This definition works because it is simple and because it should work for any size congregation—large or small. This definition can be used for a staff team or lay leadership teams and could conceivably include an entire congregation. For this paper the model will include all of the above.

Warren's definition of "team" requires only two necessary components in order for an entity to qualify as a team: a common goal and communication. However, it is not so easy to put those two components into place. There are many individuals who communicate with one another, but because they do not have a common goal they are not a team. There are just as many people who may work on a project together, but since they do not communicate with each other they are not a team either. Both components

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[247] Rick Warren, "Building a Team Spirit in Your Staff," *The Pastor's Update*, Vol. 38, Side 2, (Pasadena, CA: Fuller Theological Seminary, 1997).

must be in place for a church staff, lay leadership groups, or a congregation to become a team. When teams have a common goal and communicate with other team members then much can be accomplished.

Though it was not specifically asked as a question in the interview process, each of the senior pastors spoke of the "value" of team ministry. The effectiveness of a model or an approach to ministry is what ultimately will determine if it is implemented or discarded as just another "good idea." I have been part of some kind of a "team" all my life, and have felt from my experience that this model almost always is superior in effectiveness to doing something "solo."

Scripture also values teamwork and teaches that people are more effective working in concert with one another than they are alone. Ecclesiastes 4:9-12 says,

> Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one to help him up! Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

There are numerous examples throughout the Bible which cite the effectiveness of people working together toward a common goal. Nehemiah and the people of Israel worked together as a team to rebuild the wall around Jerusalem upon their return from Babylon. Jesus had a team of 12 men whom he taught and discipled for 3 years. He also had a larger team of 70 that he sent out 2 by 2 in order that they might support and encourage one another. Paul also had a ministry that consisted of various team members. He never went on a missionary journey by himself, but always took a number of people along who were equipped to do different tasks.

St. Paul emphasizes the importance of teams in Romans 12, Ephesians 4, and 1 Corinthians 12 when he speaks of the church being the "body of Christ." Each individual Christian is not an entity unto himself, but is a part of a greater whole. Every member of the Church is a part of Christ's body and it takes every one of them to make it complete. Each has different work to do. Each is responsible to the others, and each needs all the others to function properly. This is what sets the church apart from other teams—each member needs the others to make the body, or the team, if you will, complete. In other words, using the analogy of a human body, if an eye or an ear or an arm or a leg is missing, there is not a complete body. It can be argued that the body, like any team, can still function without these parts or members—though not as effectively—but what sets the body of Christ (the church) apart is that it is meant to be complete. Each part is meant to compliment the others. A body is not whole without any of its parts missing. God's blueprint was for all the parts to be present and working together.

Of course, the other major difference between church as team and other teams (and the most crucial), is that the church makes up the body of Christ, the Son of God. Ephesians 4:13 indicates that the body of Christ has a higher, more, noble purpose in working together and that is to "reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of fullness in Christ." Such a purpose can never be reached (if at all on earth) if the pastor, as team leader, insists on doing all the work of the church himself. If various parts of the body are not engaged in service they will soon atrophy and die. The result would be no different than if they were not included as a part of the body when it was created. In effect, that is how many people feel when they are not included in the team.

Instead the pastor should intentionally give ministry opportunities away to those who are gifted in specific areas and then further equipped to do the service necessary. This should especially be done in those areas in which the pastor is weak, realizing that no individual is strong in every area. However, what the individual cannot accomplish, the body of Christ can, for it has an abundance of gifts and resources with which to accomplish the mission of the church. A team working together, with each individual using their gifts, not only overcomes their own weaknesses, but also strengthens the team as a whole. The goal of the senior pastor then should be to give away as much ministry opportunities as possible—for his own sake and for the sake of the team.

B. Characteristics of a Successful Team

The second and most important component of the interview process was to determine what makes for a "successful" team. Again there were many ideas on the subject, and so the responses were narrowed down to those consistently heard from staff members and senior pastors alike. These were checked against personal experience and then compared to the advice of the "experts" such as Walt Kallestad, Rick Warren, John Maxwell, Steven Covey, and others. The following characteristics seem to be crucial, though many more could be added, in creating the proper atmosphere in which teams are successful.

1. In the Word

Though the above Christian authors did not consistently refer to this characteristic (perhaps it is so basic that they simply did not bother to mention it), the senior pastors interviewed were unanimous in beginning with the Word. A team that seeks to build up the Body of Christ must begin with Christ Himself as its foundation. In fact, on one of

my interview visits, I was invited to join the staff for morning devotions. The staff of this congregation meets every morning at 8:00 for devotion led by their senior pastor. Scripture is read; a devotion follows the reading; and prayer requests are taken. Not only is God's Word the foundation of ministry; but interaction with the Word of God sets the tone for everyone's day. This staff recognizes that without God's power and presence, the ministry they do is reduced to no more than another busy activity. They also realize that God's Word and His appointed mission to the church to proclaim that Word is what distinguishes them from secular teams. So it is that the other three characteristics follow the Word.

2. Trust

Most of the pastors interviewed valued trust as the most important ingredient in the building of a successful team. Without it, the team will not function in a competent fashion. Since the goal is to function at a level far above competency—the team is reaching for quality—trust is a must.

In developing trust among team members it is incumbent upon the leader (the senior pastor) that he model trust. His character must be beyond reproach. This does not mean that he will not fail or make mistakes at times; it means that he will be honest in admitting his mistakes, will ask for forgiveness, and will take corrective action afterward. It also means that his public life will mirror what he says and does in public. Walt Kallestad underscores the importance of this transparency when he says, "What leaders do in private shapes their habits. If their private lives are morally healthy, they will lead

with morally healthy habits. If, privately, a leader compromises the highest Christian values, morals, and ethics, then that leader will self-destruct."[248]

The senior pastor has many methods at his disposal to build trust among his staff and in his congregation. By being loyal, consistent, and entrusting decisions to others, the senior pastor builds trust among the rest of the team. He might even establish a contract or covenant with team members so that the essential ingredients of trust are constantly in front of the team.[249] Trust finally occurs, however, "only through repeated and frequent personal contact with other team members."[250] Trust is only as good as the relationships that the team builds together.

3. Empowerment

Once trust is established, the ground is paved for empowerment. Though various entities within a congregation may be entrusted with power, such as the senior pastor, staff, lay leaders, the church council, and various boards; power must be shared and even given away for effective teams to evolve. This is far different from most hierarchical corporate models, and certainly different from the military, which stresses control and reporting to those with more power or authority. But as Jesus reminds us, the church is far different from the world, and should operate differently. "The kings of the Gentiles lord it over them; and those in authority over them are called Benefactors. But you are not to be like that. Instead, the greatest among you should be like the youngest, and the one who rules like the one who serves" (Luke 22:25-26).

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[248] Walt Kallestad, *The Everyday, Anytime Guide to Christian Leadership* (Minneapolis; Augsburg Fortress Press, 1994), p. 42.
[249] See Stephen Schey, *Team Ministry*, p. 65 for an example.
[250] Ibid., p. 64.

In the church we are to seek positions of service, rather than positions of power. Therefore, the senior pastor will do everything possible to involve the staff in decision making. The staff will seek to include the lay leaders with whom they work in the accomplishment of ministry. The lay leaders will involve members in both decision making and the doing of ministry. Teams will end up making more decisions than individuals, either paid or volunteer. A winsome cycle begins to be established and looks something like this: The congregation empowers the board. The board empowers the senior pastor. The pastor empowers the staff and volunteers. The staff and volunteers empower the congregation.[251] Such a cycle prevents the fighting over power that afflicts so many congregations. Instead, it unlocks the potential of the congregation and individuals to use their gifts and abilities to serve God for His glory and the greater good of the congregation.

4. Shared Vision

The last characteristic of successful teams is that of a shared vision. A shared vision unifies the congregation. It puts the good of the church and God's mission for the church above any individual, and in so doing defuses power struggles within the church. People can more easily focus on the mission without being sidetracked by personal ideas and personal agendas. In other words, if the congregation believes that God has a purpose and a plan for them, then it is His will that must be determined and His voice that is followed.

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[251] Ibid., p. 69.

IV. Organizing the Church Structure for Effective Team Management

One of the most telling questions asked in the interviews of senior pastors and their staffs was, "How does your church's structure effect team ministry?" In every case, the pastors said that it either hindered or slowed the effectiveness of their ministry. Interestingly enough, one of the recommendations that came out of the last leadership retreat of which I was a part before I left King of Kings, was to take a close look at its church governance to determine if it is a catalyst for ministry or a detriment to it.

Stephen Schey and Walt Kallestad give an illustration of what happens to the enthusiasm of team members when they first confront the unbending structure of church governance.[252] The new youth director arrives with energy and excitement over her vision to renew youth ministry at her new congregation. She conveys the plan to her pastor, who thinks it is a great idea. However, it must first be approved by the church council, which doesn't meet for another two weeks.

The council agreed the youth director's idea was a good one. However, they determined that it was not really their place to make a recommendation and so they passed it on to the youth committee for approval. The youth committee raised some questions about costs and facilities usage and could only agree that they needed more time to think through their decision. It was tabled until their next meeting, which was subsequently canceled due to bad weather.

A month later the committee reconvened and recommended it for approval at the next church council meeting, which also approved the idea. Unfortunately, ten weeks had elapsed by this time and another few weeks would be needed to implement the idea.

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[252] Stephen Schey and Walt Kallestad, p. 21.

A great opportunity for ministry had been lost because of the ineffective structural hierarchy of the church governance.

This scenario occurs over and over again in many of the churches of this country. The pastors and staff that were interviewed agreed. Once a vision for team ministry is in place, the governance structure of the church must be adapted to support that ministry. If it is not, there will continue to be frustration, burnout, ineffectiveness and an inability by the team members to do the ministry they have been called to do.

The current governance structures in all of the church staffs interviewed were rather similar (with the exception of St. John's Lutheran Church, Ellisville, Missouri, which is moving to a more horizontal style of governance). In fact, most Missouri Synod churches reflect a similar church structure to the churches interviewed. They may have minor differences in their constitutional wording, in the terms they use to label their governing board, and in the hierarchy itself; but for the most part they are not that different.

Most LCMS churches follow what Schey and Kallestad refer to as the traditional governance structure of "work groups."[253] In this style, the governing board (a church council in most of the churches interviewed) consists of elected lay officials, who also have the responsibility of serving as board or committee chairs. These committees or boards are offshoots of the governing board. The committees meet to address topics within designated areas of responsibility, and the committee chairs meet as a governing board to address the concerns of the entire church. A typical church work group board

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[253] Schey and Kallestad, p. 23.

might consist of committees such as evangelism, stewardship, Christian education, youth, and so on.

This type of system has been used by generations within the Missouri Synod, as well as most other Protestant denominations. Many church members believe that it is the only way to "do church" and even suggest that it is Biblical. However, there is any number of acceptable structures that fit within the freedom Scripture gives the church to organize itself for the proclamation of the Gospel. The Commission on Constitutional Matters of the Lutheran Church – Missouri Synod recognizes the possibility of diversity in the way congregations set up their form of governance in a recent document.

> Since a high degree of uniformity is desirable, the Commission on Constitutional Matters has from time to time issued guidelines for the proper construction of congregational constitutions and bylaws. It should be noted, however, as will become apparent also in the text of this document, that there are wide divergences among the congregations of the Synod, and that it is not advisable to formulate one constitution and bylaws which would fit all congregations.
>
> Therefore, what is included in this document should be regarded as guidelines. District committees, in evaluating constitutions and bylaws that are submitted, will judge them in light of the principles contained in this document.[254]

Though the Bible does not give us any mandates as to how local congregations should be governed; many congregations believe that the work group is the only structure that can be used to govern and manage a church.

Indeed, there are a number of reasons to use this model. Schey and Kallestad have documented a number of benefits to this type of governance.[255] First, it is an

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[254] *Guidelines for the Constitution and Bylaws of a Lutheran Congregation,* Council on Constitutional Matters, Lutheran Church - Missouri Synod, March 23, 2000.
[255] Schey and Kallestad, pp. 23-30.

effective way to "not only make management decisions but also to get the work done." A structure is in place for the group to make plans and for individuals, who are assisted by their committees, to accomplish the tasks. Second, it utilizes the gifts and talents of the congregational members. Third, this style of governance provides opportunities to involve people in one way or another. Fourth, it builds ownership in the decisions that are made. Fifth, it is stable and predictable. It has worked for decades.

However, there are also reasons why an alternative style of governance might be pursued. According to Kallestad and Schey, the drawbacks to this "work groups" style far outnumber the benefits.[256] They cite the following disadvantages: 1)The governing board is often poorly informed by those who manage the committees, which results in poor decision-making. 2)Private agendas often take precedence over what is good for the whole. 3)The work group structure tends to abuse power in the congregation. 4)A person may be well suited to a particular position but cannot see the big picture in order to make well-founded governance decisions. 5)Decisions at board or council meetings are frequently emotionally charged. 6)At times, people have not been correctly chosen for a particular committee position. 7)People view a lot of committee work as a waste of time. 8)This structure usually demands that decisions be made according to a democratic process. Many times, ministry decisions should not be made in a democratic process, but by mature Christian leaders who seek God's will for the congregation. The democratic vote of 10 against 2 to take the Promised Land is a good example of this. 9)People need to be involved in the ministry, but it is far better to involve them in the doing of ministry rather than in the decisions on how to do ministry. 10)The structure is slow and

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[256] Ibid.

cumbersome. 11)The organizational structure should be in place to meet the needs of people, rather than the people conforming to the organizational structure. 12)Finally, and this is one of the biggest problems with this style of governance, is that the lines of responsibility to the senior or solo pastor and his staff become confused.

The bottom line, according to Schey and Kallestad, is that most congregations have combined the governance with the management and this has caused them great pain.[257] In the case of St. John's Lutheran Church, Ellisville, Missouri (and also at King of Kings Lutheran Church, Chesterfield, Missouri), steps are being taken to change the governance and relieve the pain. St. John's reports, however, that before the pain is relieved, it will temporarily get worse. They are taking intentional steps to get them through the transition of changing from a more traditional governance to one which separates the management of ministry and the governing board. The hope is to develop a relatively painless process for Rivercliff through the division of the responsibilities of the governing body and the volunteer ministries.

In such a structure the governing board would have only four major responsibilities.[258] These responsibilities would be to set policy, plan for the future, monitor and evaluate ministry, and lead the congregation. This governing board, now called the board of directors at Rivercliff, would be the "trustees" of the vision and would put together a strategic plan to accomplish the vision. They would be responsible, not for managing ministry, but for evaluating ministry and holding volunteer and paid staff accountable for the accomplishment of the strategic plan action steps. This board would

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[257] Schey and Kallestad, p. 30.
[258] Ibid., p. 32

be filled with the leaders of the congregation, whose task it would be to lead and set the example for the congregation in the fulfillment of the congregation's mission.

Management of ministry would now fall to the senior pastor and his staff, along with volunteer lay leaders. St. John's appropriately calls such a model "staff-led" ministry. Staff members are empowered by the governing board to lead the laity in ministry. They do not "do" the ministry, but lead others in doing the ministry. They equip those with appropriate spiritual gifts and talents to do those tasks which will fulfill the mission and vision of the church. When the governing board is reorganized in such a fashion so as not to confuse itself with management decisions, at least three things should occur, all of which will benefit the church:[259] 1)The mission and vision will take a higher priority than private agendas. 2)The needs of people will take a higher priority than the needs of the organization. 3)Persons will want to be on the governing board to seek service rather than power.

V. Assembling a Championship Team

The next step in developing a team approach to ministry once a new structure of governance is in place, is to actually form the team. As I come to Rivercliff, I will take some time to assess the needs of the church, and then some decisions will need to be made by the church in regards to other paid staff members. A championship team will include both paid staff and lay volunteers, but some of the initial and critical decisions will be those that include paid staff members. Each of these decisions will need to consider the mission and vision of the church, as well as the qualities and character of the individuals called.

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[259] Ibid., p. 36.

In the interviews with senior pastors, a couple of themes came up when it came to assembling the team or staff. At least a couple of senior pastors recommended "hiring the heart" instead of the skills. In other words, they were explaining the value of hiring committed, godly people with a vibrant faith who could be taught skills over people who had good resumes, but did not have a passion for Christ and people. It seems fair to say that a championship team would include people who have both a heart for Christ and His people, as well as good skills in the position of ministry to which they have been called, hired, or placed into responsibility.

Another theme that came from a couple of the interviews was to "raise up people from the congregation." This certainly fits the idea for "team" espoused in this paper. Rivercliff's vision would include the necessity of equipping lay volunteers with the hope that some of them would some day become a part of the paid staff. So often the difficulty in calling staff people is the unknown in how they will fit in with the current team. By raising up people from within the church, a congregation would have a far greater idea of how they would fit in. In addition, the congregation would know much more accurately by that point what the skills, gifts, and personality traits of the potential staff members are. Fewer surprises would occur in such a scenario, since the church would be dealing with known entities. Furthermore, these individuals would clearly know the vision of the congregation and the culture in which it lived and did ministry.

It would most likely be very difficult to begin raising up people from the congregation to paid positions on the ministry staff in a large, established congregation that did not currently have such a practice. At Rivercliff there is the distinct advantage of a fresh start with a new senior pastor and no other full-time paid staff. There is the added

advantage of a congregation that is currently reviewing its governance structure. These two advantages coupled together could be the catalyst for implementing the vision for a team ministry that truly involves lay volunteers and paid staff members; especially if the lay volunteers have the possibility of becoming paid staff members placed before them.

A congregation with a vision knows that all power belongs to God, trusts His authority, and focuses its resources on accomplishing meaningful ministry. The vision for Rivercliff is that the congregation will become a team of individuals that works together to accomplish God's mission in this place. The vision is that the people of Rivercliff will thoroughly enjoy serving their Lord and working in an environment of trust and empowerment. The hope is that this congregation becomes a team that will "soar on eagle's wings; that will run and not grow weary; that will walk and not be faint" (Isaiah 40:31).

Appendix H: An Evaluation of the Board Chair as Servant Leader

Part I: Self -Evaluation by the Board Chair (Sample)

As workers together in God's kingdom and at Rivercliff Lutheran Church, all of us seek to use our gifts, talents, and abilities to follow God's call in our lives. We all seek to do the highest quality job we can do in God's service, especially in the capacity of a leadership role. This means that we must work together as boards to accomplish God's mission and vision for our church.

This part of the evaluation allows you as a board chair to provide input as to the progress you have made personally in the past year in your formation as a servant leader working with others in the church to accomplish God's mission in this place. Please complete this process as honestly and completely as possible.

A. The Top Ten Essential Qualities of a Servant Leader

Rank each quality as you see yourself today at the completion of the last time period in serving as a Board Chair at Rivercliff Lutheran Church; then compare this rank to that of when you first started. Your mentor should have a copy of your initial scores if you do not. Each characteristic of a servant leader is ranked on a scale of 1 to 10, with the 1 being at the low end of the scale and the 10 being the highest.

	Today	Previous Rank
1. Integrity	_____	_____
2. Spirituality	_____	_____
3. Responsibility	_____	_____
4. Attitude	_____	_____
5. Teachability	_____	_____
6. Maturity	_____	_____
7. Humility	_____	_____
8. Ability	_____	_____
9. Intensity	_____	_____
10. Tenacity	_____	_____

The Results

		7/31/04	7/31/05	% Increase/Decrease
1.	Integrity	4.7	6.6	+41%
2.	Spirituality	6.3	7.1	+12%
3.	Responsibility	5.6	7.4	+33%
4.	Attitude	6.1	7.1	+16%
5.	Teachability	7.3	9.0	+24%
6.	Maturity	4.3	5.0	+17%
7.	Humility	5.3	5.7	+8%
8.	Ability	5.0	6.4	+28%
9.	Intensity	4.1	4.7	+15%
10.	Tenacity	6.3	7.8	+24%
Avg.		**5.5**	**6.7**	**+21%**

B. <u>Activities</u>

1. Consider your job description. How does this relate to what you actually do?

2. Which parts of your board work require the most time?

3. What parts of your service do you feel are the most important?

4. Which parts (if any) do you feel are unnecessary?

5. Which parts (if any) do you feel could best be done by someone else whether on your board or on another board?

6. What responsibilities do others have that you feel you are best suited to accomplish?

7. Are you sufficiently trained to do your best in all areas? If not, what additional training is required?

8. Are there barriers or obstacles that prevent you from doing your best? If so, what are they, and how can they be removed?

9. Do you feel that your personal gifts and personality are being utilized in the best way? If not, what should be done?

10. Identify specific aspects of your responsibilities you wish to discuss with your mentor or with the church council president?

11. How do you feel you grew as a servant leader over the past year?

C. Current Ministry Goals and Objectives

Review your ministry goals and objectives for the current year. Identify and explain your progress toward these goals and objectives. (See sample)

Rivercliff Lutheran Church Board/Committee
Annual Objectives and Quarterly Goals
(Parochial Board of Education)

Board/Committee Chair: **Date: May 15, 2005**

Annual Objectives (July '04 to June '05): √ denotes completion

1) Evaluate new management structure for RLS and OA √
2) Organize/hold outreach activities to increase involvement member and non-member families √
3) Reevaluate and revise tuition rates and discount policies to balance with available resources √
4) Review outstanding accounts for RLS and OA √
5) Complete 2005 budget process √
6) Organize independent Scholarship Committee √
7) Maintain NLSA accreditation for RLS and OA; obtain NAEYC accreditation for OA √
8) Re-evaluate and amend Board long range plans to support congregational long range plans √
9) Revise Parent/Student Handbooks and Staff Handbooks for OA and RLS√
10) Implement standardized testing for RLS students √
11) Hire Principal for RLS and new Education Director for OA √

Goals for 2Q05 (April '05 to June '05):	Progress toward 2Q05 Goals (April '05 to June '05):
A. Increase physical space – designate space for 3rd/4th grade classroom and school age playground B. Acquire equipment for 3rd/4th grade classroom and playground C. Hire Education Director for OA D. Revise OA Parent/Student Handbook E. Hire new financial manager for OA F. Buy one more bus to replace the van	A. One class (probably 3rd/4th) will move into one of Open Arms classrooms; Don Jablonowski is looking into a way to use the upper parking lot for a play area for older kids including Youth Group B. To be completed this summer C. Search Committee is working on this D. Work is ongoing E. Discussion about how best to do this by Council, Pastors, and Board F. Don Jablonowski is looking into this. He's already purchased one bus.
Issues / Concerns / Actions / Critical Success Factors • Future of Open Arms – what's going to happen to the South Campus? • Space issue for another classroom for 2006-2007 school year	**Accomplishments in 1Q05 (January '05 to March '05):** • Principal hired. She will officially start on July 1st • 4th grade curriculum completed • Parent/Student and Staff Handbooks completed for RLS; Staff Handbook completed for OA • Standardized testing begun (Iowa Test of Basic Skills administered to 3rd graders; K-2 took practice Iowa tests)

Rivercliff Lutheran Church Board/Committee
Annual Objectives and Quarterly Goals

Board/Committee Chair: Jess Kash   Date: 9/18/2004

Annual Objectives (July '04 to June '05):

1) Provide Spiritual care for all members of the congregation including Pastors, Church staff, School staff, and Open Arms staff.

2) Encourage and regular worship attendance of all Rivercliff Lutheran Church members.

3) Enrich the prayer life of Rivercliff Lutheran Church members.

4) Encourage regular Bible Study participation of all Rivercliff Lutheran Church members.

5) Encourage Rivercliff Lutheran Church members to practice scripture based stewardship of time and talent (including mentoring of young adults for church leadership).

Goals for 4Q04 (October '04 to December '04):	Progress toward 4Q04 Goals (October '04 to December '04): *This section completed monthly*
A. Establish system for Elders to be aware of physical and spiritual needs of assigned families. B. Investigate financial and time commitments necessary to get a Stephen's Ministry program started at Rivercliff Lutheran Church. Make a recommend-ation at the October Elders meeting and prepare any appropriate budget item request for the 2005 budget. G. Contact every member on the inactive list. H. Conduct a Prayer Vigil or Prayer Enrichment training event. I. Personally invite non-participating members to one of the many Bible study opportunities at church or in a Care Group. J. Participate with Pastors and assigned committee to evaluate possible bulletin and hymnal updates. K. Personally contact the list of qualified adult members not currently participating in any church ministry activity to mentor and encourage participation.	Progress for A. here Progress for B. here Progress for C. here

Issues / Concerns / Actions / Critical Success Factors *This section completed monthly*	Goals for 4Q04 (October '04 to December '04): *This section completed in the last month of the calendar quarter (Sep, Dec, Mar, Jun...)*
• •	A. First quarterly goal B. Second quarterly goal C. Third quarterly goal...

The Results:
(Annual objectives completed by Board)

Board	# of Objectives	# of Objectives Completed	% Completed
Elders	7	3	43%
Fellowship	10	8	80%
Outreach	9	6	67%
Parish Education	8	6	75%
Parochial Education	11	11	100%
Stewardship	5	4	80%
Trustees	5	4	80%
Youth	12	9	75%
Total	**67**	**51**	**76%**

D. Future Ministry Goals and Objectives

1. Identify your ministry goals and objectives for the coming year. Be as specific as possible.

2. Identify your action plans to accomplish these goals and objectives. Identify the specific results you expect.

3. What specific additional resources will you require in order to achieve these goals and objectives.

E. Personal Goals and Objectives

1. Identify your personal goals and objectives for the coming year. Be as specific as possible and include target dates for completion.

2. Identify what training or additional resources you will need in order to achieve these goals.

Part II: Evaluation by the Mentor (Sample)

A. The Top Ten Essential Qualities of a Servant Leader

Rank each quality as you see them evidenced in the servant leadership capacity of the board chair you mentor at Rivercliff Lutheran Church; then compare this rank to the one you assigned the board chair when he/she first started in this position. Each characteristic of a servant leader is ranked on a scale of 1 to 10, with the 1 being at the low end of the scale and the 10 being the highest.

	Today	Previous Rank
1. Integrity	_____	_____
2. Spirituality	_____	_____
3. Responsibility	_____	_____
4. Attitude	_____	_____
5. Teachability	_____	_____
6. Maturity	_____	_____
7. Humility	_____	_____
8. Ability	_____	_____
9. Intensity	_____	_____
10. Tenacity	_____	_____

The Results

	10/31/04	7/31/05	% Increase/Decrease
1. Integrity	5.3	6.4	+21%
2. Spirituality	4.0	6.6	+65%
3. Responsibility	4.2	7.3	+74%
4. Attitude	6.0	7.4	+23%
5. Teachability	5.1	7.5	+47%
6. Maturity	4.3	5.6	+30%
7. Humility	6.1	7.7	+26%
8. Ability	4.5	6.8	+51%
9. Intensity	5.3	6.7	+26%
10. Tenacity	5.4	7.8	+44%
Avg.	**5.0**	**7.0**	**+40%**

B. <u>Review Annual Goals and Quarterly Objectives</u>

Discuss the above evaluation of this year's goals and the previous quarter's objectives with the board chair.

C. <u>Review the Number of Members Who Were Involved in Board's Area of Service</u>

# of Members Involved at Beginning of Period:

# of Members Involved at Close of Period:

% Increase/Decrease

# of Hours of Service Given by Members at Beginning of Period:

# of Hours of Service Given by Members at Close of Period:

% Increase/Decrease

The Results: Period beginning 7/31/04 and ending 7/31/05

<u>Elders:</u>
# of Members Involved at Beginning of Period: 8

# of Members Involved at Close of Period: 12

% Increase/Decrease: +50%

# of Hours of Service Given by Members at Beginning of Period: 728

# of Hours of Service Given by Members at Close of Period: 836

% Increase/Decrease: +15%

<u>Fellowship:</u>
# of Members Involved at Beginning of Period: 118

# of Members Involved at Close of Period: 144

% Increase/Decrease: +22%

# of Hours of Service Given by Members at Beginning of Period: 1335

# of Hours of Service Given by Members at Close of Period: 1564

% Increase/Decrease: +17%

<u>Outreach:</u>
# of Members Involved at Beginning of Period: 92

# of Members Involved at Close of Period: 114

% Increase/Decrease: +24%

# of Hours of Service Given by Members at Beginning of Period: 600

# of Hours of Service Given by Members at Close of Period: 648

% Increase/Decrease: +8%

Parish Education:
    # of Members Involved at Beginning of Period: 91

    # of Members Involved at Close of Period: 111

    % Increase/Decrease: 22%

    # of Hours of Service Given by Members at Beginning of Period: 4008

    # of Hours of Service Given by Members at Close of Period: 4564

    % Increase/Decrease: +14%

Parochial Education:
    # of Members Involved at Beginning of Period: 6

    # of Members Involved at Close of Period: 8

    % Increase/Decrease: +33%

    # of Hours of Service Given by Members at Beginning of Period: 600

    # of Hours of Service Given by Members at Close of Period: 776

    % Increase/Decrease: +29%

Stewardship:
    # of Members Involved at Beginning of Period: 7

    # of Members Involved at Close of Period: 17

    % Increase/Decrease: +143%

    # of Hours of Service Given by Members at Beginning of Period: 308

    # of Hours of Service Given by Members at Close of Period: 428

    % Increase/Decrease: +39%

Trustees:
    # of Members Involved at Beginning of Period: 41

    # of Members Involved at Close of Period: 21

    % Increase/Decrease: -49%

# of Hours of Service Given by Members at Beginning of Period: 760

# of Hours of Service Given by Members at Close of Period: 380

% Increase/Decrease: -50%

<u>Youth:</u>

# of Members Involved at Beginning of Period: 12

# of Members Involved at Close of Period: 16

% Increase/Decrease: +33%

# of Hours of Service Given by Members at Beginning of Period: 180

# of Hours of Service Given by Members at Close of Period: 740

% Increase/Decrease: +311%

<u>Totals:</u>

# of Members Involved at Beginning of Period: 375

# of Members Involved at Close of Period: 443

% Increase/Decrease: +18%

# of Hours of Service Given by Members at Beginning of Period: 8,519

# of Hours of Service Given by Members at Close of Period: 9,882

% Increase/Decrease: +16%

Appendix I—Parish Data

Table 1

Year	Total	Adults	Avg. Att.	Active	%	Avg. Hours	PLACE
2000	758	576	286	190	33%	1.2	--
2001	743	562	320	236	42%	1.5	--
2002	742	560	329	252	45%	1.6	25
2003	753	560	338	269	48%	1.6	78
2004	749	540	340	281	52%	1.6	90

Total—Baptized members
Adults—Confirmed members
Avg. Att.—Average worship attendance per Sunday
Active—Number of active adults as determined by being in worship and in a service opportunity on average of once per month
% -- Percentage of adults who are active
Avg. Hours—Number of hours each active adult gives per month in service to the church.
PLACE—Number of members who have attended a PLACE workshop

Table 2—Community Activity and Events

Year	
2000	
2001	Opened Rivercliff Lutheran School (4 of 5 students from community)
2002	RLS (8 of 13 students from community), Easter Egg Hunt (25 adults worked 106 hours), Dunwoody Parade (12 adults worked 126 hours, also 13 children worked 26 hours)
2003	RLS (12 of 23 students from community), Block Party (100 adults worked 425 hours), Roswell Parade (20 adults worked 83 hours and 22 students worked 44 hours), Dunwoody Parade (16 adults worked 60 hours and 20 students worked 40 hours), Messiah Concert (32 adults worked 1028 hours)
2004	RLS (16 of 34 students from community), Block Party (120 adults worked 488 hours), OAFC canvass (50 adults worked 304 hours), Roswell Parade (32 adults worked 121 hours and 30 students worked 60 hours), Vivaldi Concert (28 adults worked 842 hours), Church picnic open to public (86 adults worked 204 hours), Revised web site to become "community" friendly (4 adults worked 645 hours)

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